

THE CONDUCT

OF THE K. Ireland. —
Dissenters.
Dissenters of IRELAND,

With Respect both to
Church AND State,

In Three PARTS, viz.

- I. An Historical Account of their Behaviour, from the Year, 1641. till this Present Time.
- II. An Enumeration of some Particular Facts well Attested, Illustrating and Confirming what is Affirmed of them in the First Part.
- III. An Enquiry into some Facts Presumptive, and highly Probable, which may prove Dangerous to our *Established Constitution*.

FROM WHICH

The Truth of those Facts urged against them in the *Representations* of the LORDS, and of the CONVOCATION, is fully Proved, together with Fresh Informations given in against them.

In a Second Letter to a Friend.

By the Author of *Presbyterian-Loyalty*.

DUBLIN: Printed and are to be Sold by most of the Book-Sellers therein, 1712.

To the Right Hon^{ble} Francis Higginis
from his affectionate friend & most

humble servant

Wm. Tisall

Discourses of REYNARD

With Respect

Church AND State

In Three PARTS



An Historical Account of the
Year 1648. In which is
containing some of the
most remarkable
events in the
History of the
Church and State
of England.

FROM WHICH

The following
Discourses
were taken
and are
now
published.

By Wm. Tisall

Author of the

History of the

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Sir,

I Received your Answer to my first Letter, and am no less pleas'd with the Freedom you take, in letting me know the Opinions of other men, and their Objections rais'd against it, than I am with the Assurance you give me of your own Approbation.

I am entirely of your opinion, That if there had been the least Suspicion, that the Declaration of the Presbytery at *Bangor*, that of the Lord of *Ards*, and some other Records could have been produced; those Dissenting Teachers, whose Predecessors had formerly alarm'd the *People committed to their Charge*, and blown the shrillest Trumpet of Rebellion from their *Watch-Towers*, would have scarce presumed to sound the Trumpet of their *(a) Untainted Loyalty in all Turns of Government*: But it is plain, they took it for granted, that all such Records of their Principles and Practices were a Secret to us, and lodged in such safe Repositories of their own Presbyteries and Synods, that they could not be Disproved, in whatever they advanc'd of that nature to serve a Present Turn.

(a) Vid. Address to the Queen, Anno 1708 from the Presbyterian Ministers of the North.

And the Truth is, had it not been for those Declarations, and for what Records the Kirk of *Scotland* hath preserved of the Kirk of *Ireland*, *(b) her Younger Sister that hath no Breasts*, She might have passed with us now for that *Virgo Intacta*, that *Untainted Virgin* in her *Loyalty*, which they represent Her.

(b) Vid. 1st Letter p. 25 Vid. Acts of Assembly, p. 149.

You tell me, that you have with great pleasure perused the Representations from the House of Lords and the Convocation of *Ireland*; but are in as great pain lest the Dissenters should be able to disprove any one Fact alledg'd against them; being fully perswaded, that upon their making appear any such mistaken Fact, they would, by their strong and bold Averments, in a great measure blast the Credit of the whole.

You are of opinion it would be for the Service of the Church, at this Critical Juncture to satisfy the Publick of the Truth of all those Facts alledged against the Dissenters of *Ireland* in

*Vid. 1st. Let.
p. 24.*

those Representations; and you are pleased to press me to Undertake this matter, insinuating upon a promise given in the Postscript of my First Letter, which was to shew in my next, That the Established Church of Ireland was so far from Principles of Persecution, that She has scarce retained the Principles of Self-Preservation. I do agree with you that this whole Affair may come within the compass of that Promise, which I do here undertake to perform in a Second Letter; but in order to make my way clear, must first beg leave to answer the Two Objections, which you tell me are raised against my First.

To the First, viz. That the Letter seems to bear hard upon the present Sett of Presbyterians in this Kingdom, whose Loyalty was Untainted both to King William in the late Glorious Revolution, and is still to Her Present Majesty.

I Answer, That the Letter taxeth not the present Body of Dissenters; however it may some of their Teachers, with want of Loyalty; but it justly taxeth all those with want of Modesty and Sincerity, who dare pretend to impose upon the QUEEN, and the World, with a Claim of their Untainted Loyalty in all Turns of Government. A Claim! which their much injur'd Ancestors would disdain, and could they rise in Judgment against their Successors, would upbraid them for robbing them of the Glory of that Good Old Cause, which all true Presbyterians in the Nation, from their avowed Principles of Discipline and Government, must espouse, had they a fair prospect of Recovering what these call the (a) Kingdom of Christ, and Dethroning Anti-Christ. And I dare appeal to the Conscience of every Dissenting Teacher, and Ruling Elder in this Nation, whether they would not at this Instant, (b) with Hands lift up to the most High God, enter into the same Solemn League and Covenant to extirpate Episcopacy, and Monarchy also, (if the Prince did not concur) (as their Ancestors of Untainted Loyalty had done before them) did they believe their Affairs ripe for the Erection of Christ's Throne of Discipline in this Kingdom.

(a) By Kingdom of Christ, is meant in the Phrase of the Kirk, Presbyterian Government.

(b) That is the Form enjoined in Taking the Covenant.

To the other Objection, which you tell me is most Universal, and raised chiefly by those, who profess themselves Members of, and Friends to the Established Church; viz. That such

Letters.

Letters at this time, seem Unseasonable, tending to divide Protestants, and to create ill Blood, (as they phrase it.)

I Answer, That those Gentlemen, who raise such Objections, would do well to consider, who have been the First Aggressors in these Disputes; to enquire whether the Dissenters have not been so eager and furious, that they would not stay for a Provocation, but have forced the Quarrel upon us, and pursued it with the 1st, 2d, and 3d blow.

Have they not been permitted to (a) inveigh against Laws in force; to (b) traduce the Establish'd Ecclesiastical Constitution in an uncharitable and scurrulous manner; to amuse us with false (c) Principles, and averr publickly, that those precious Seeds of Discipline, which even their own Records, and all Historians inform us, were naturally productive of the Briers and Thorns of Anarchy and Rebellion, brought forth nothing in all Turns of Government, but the Royal Oaks of (d) *Untainted Loyalty*.

(a) *Vid. Parallel, p. 20*

(b) *Vid. Boyse's Works.*

(c) *Vid. Address in 1708.*

(d) *Ibidem;*

Shall a bold Champion of the *Good Old Cause*, even in the presence of the Queen, step forth, and challenge any of Her Majesty's Subjects to joyn Issue with him, to shew from the Records of Former Times, where ever the Dissenters of *Ireland* were (e) concerned in any *Rebellions, Associations, Plots, or Factions against the Prince*; and impudently assert, That they were the Support of the Royal Cause and Party in this Nation, in the Rebellion of Forty One? Shall we again hear this Challenge Seconded by the universal Voice of all the Presbyterian Teachers of the North of *Ireland* in their Address to the Queen, in which they assert (f) *their Untainted Loyalty in all Turns of Government*? And must he, who accepts of the Challenge be rail'd at and abus'd, not only by his Enemies, but his pretended Friends, as *a Sower of Sedition, a violent Man, a Jacobite, &c.* Because he doth not stand by, and suffer such gross and palpable Abuses to pass upon the World.

(e) *Vid. Parallel dedicat'd to the Queen, p. 9*

(f) *Vid. Address to the Queen, Aug 1708.*

If this will not be taken as a sufficient Apology, I will answer further in the Words of Dr. *Sutcliff*, who in the Reign of Queen *Elizabeth* wrote against a Petition directed to the Queen by the Consistorian Faction of that Age: This Petition was, with great Assurances of Loyal Principles, to desire from Her Majesty nothing less than the Subversion of the Ecclesiastical

tical State, and the Establishment of Presbytery in *England*; and to the same Objection raised against his Undertaking at that time, that Eminent Divine gives the following Answer, which I do here apply on the like Occasion in my own Defence.

Vid. Answer
to a certain
Libel, &c. Pre-
face, Printed
1592.

" Others there are, that condemn all those Discourses, that
" are written on Both Sides concerning this Argument, which
" albeit they would seem to be Friends, yet indeed are Ene-
" mies. For no more is he an Enemy, that oppugneth in a
" plain Field, than he that treacherously seeketh to Discourage
" such as are forward in maintaining the State at home. And
" albeit they would colour their Malice with pretence of De-
" testation of Contention among Friends; yet do they as
" wrong to account them, that oppugn the State of the Church,
" Friends; or attribute the Cause of Contention to us, that on-
" ly defend the State against Contentious and malecontent Per-
" sons, such as would ruinate the same. For not those who
" defend, but those who begin the Brawl are Contentious.
" Were it not think you, a ridiculous thing for a man to say
" that Valiant Men that fight for their Country are Conten-
" tious; and were it not a point of Treachery to Discourage
" them? Thus far Dr. *Sutcliffe*.

This Letter is chiefly intended for the Information of honest men, and I may venture to affirm, an unprejudiced Reader will be fully satisfied, that it is not writ with the least malicious Intention of creating ill Blood; the Reader will from it easily observe, how far that ill Blood is already made by the Dissenting Teachers; whether it can possibly admit of any farther degrees of Corruption, and this may not prove rather an *Alkali*, than an *Acid*, to sweeten than sower the Dissenters of this Kingdom. He will be farther apprised how far the Establish'd Church of *Ireland* hath indulged them in their Encroachments and Invasions of her Rights; how far She hath with Justice made a Difference between them and the *Papists* in all Concessions, which were any way consistent with her own Preservation; and how far She hath permitted them with Impunity, to wound her in the most tender Parts of her Constitution.

In my first Letter, I took care to guard my self with the Records of the Kirk of *Scotland* and *Ireland*; in this I propose to take shelter in Matters of Fact well-attested, from whence I intend

intend to make as few Excursions into Speculations and Inferences as possible.

The Method I propose to take in the following Letter, shall be this.

In the First Part, I will trace the General Behaviour of the Dissenters of *Ireland*, from the Beginning of the Rebellion in Forty One to this Present Time.

In the Second, I will descend to a more particular Relation of some Positive Facts, which may serve to illustrate and prove the Charge brought against them in the First Part.

In the Third, I will make a further Enquiry into some Facts Presumptive and highly Probable; from all which may be fully discovered the present growing Power, and dangerous Designs of the Dissenters of this Kingdom.

Part the First.

THe Demands of the Dissenters of *Ireland* from the Crown and Publick are so Great, and are founded upon such Claims of High Merit; that it is as inconsistent with the Safety of the Publick to answer them; as it seems to be with the Justice and Honour of the Publick to refuse them. Their Demands are no less than the Repeal of Laws, necessary for the Preservation of our Constitution; and they are founded upon the plausible Pretence of *Untainted Loyalty in all Turns of Government*.

'Tis certain, their Clamours rais'd from this pretence of Merit, have prevail'd upon too many honest Church-men, and extorted their Consent to admit them into Places of Trust and Profit, without weighing and considering the Equity of their Plea; which in Conscience and Honour they ought to have done, before they yeilded to their Demands. It is for the sake of such unwary Complyers, as well as to vindicate the Publick, that I have undertaken to shew, that such their Demands are founded upon Claims notoriously False and Unjust: And because their Pretensions to this Merit from the Crown and Publick, by which they claim, extends to all Turns of Government; I

will

will trace this *Untainted Loyalty* of the Dissenters of this Kingdom through the following Periods, viz.

First, From the Beginning of the Rebellion of Forty One, till the Murder of King *Charles I.*

Secondly, From the Death of the Royal Martyr, until the Restauration of King *Charles II.*

Thirdly, From the Restauration, to the End of the late Revolution.

Fourthly, From the Revolution, till the Passing of the Test-Act.

Fifthly, From the Passing of that Act, till this Present Time.

Vid. 1st Letter, viz. Presbyterian Loyalty, &c.

AS to the First and Second Period I think fit to refer you to the First Letter, wherein it is Prov'd from the most Authentick Records of the Kirks both of Scotland and Ireland, That, in these Periods, the Dissenters of Ireland, had conceiv'd the utmost Aversion and Rancour against the Episcopal and Loyal Party; esteeming them no less than *Infidels*; calling the Episcopal Clergy *(a) Canaanites, who had robb'd them of their own Inheritance*, and this in their Publick Address to the Assembly of Scotland.

Vid. Petition of the North. Dissenters to the Gen. Ass. AEs Ass. p. 161.

(b) Vid. Petition of the Professors in Ireland, AEs Ass. p. 215.

Secondly, That they had, to a man, taken the Solemn League and Covenant, and as they express'd it in one of their Petitions to that Assembly at that time, *(b) were nothing shaken in their Minds with the odious Aspersions of Rebellion, Combination against the King, and Overthrow of the Municipal Laws of their Nation, with which the Covenant was branded.*

(c) Vid. 1st Letter and Declaration of the Presbyterians at Bangor Anno 1649.

Thirdly, That they were so entirely Regulated by the Elder Sister, that they deem'd all the Prelatists and Loyalists, Enemies to Christ; and denounced the utmost Censure of the Church against them, who would presume to act by Commission from King *Charles II.* For the Proof of all which Particulars, I refer you to my *(c) First Letter*, where all the Records are produced against them.

To

To what is Proved in that Paper I here add, what I have taken from a Record or Two, which came to my hands since the Publishing the First Letter.

Upon the Death of King *Charles I.* when some faint Hopes remained of Retriying the Kings Affairs in *Ireland*, King *Charles II.* sent a Commission to *Hugh Lord Viscount Montgomery of Ards*, to command all the Forces within the Province of *Ulster*; his Lordship thought it necessary to signify to His Majesty's Subjects of *Ulster* his Investiture with this Commission, and accordingly Published a Declaration Dated *July the 4th 1649.* the Original whereof I have seen amongst his Lordship's Papers, from whence the following Paragraph is transcribed *verbatim*.

" The King our most Hopeful and Undoubted Sovereign, *Vid. Declaration of the Lord of Ards, Anno 1649.*
 " having by His Gracious and Ample Commission been pleased
 " to appoint me Commander in Chief of the Forces within this
 " Province of *Ulster*, &c. I do foresee, and already have great
 " cause to believe, that I shall thereby become the Butt and
 " Mark, whereat all those, whose Judgments and Affections
 " are biased either by Envy, Malice or Ignorance, will shoot
 " their sharpest Arrows; and that even this Honour and Authority, with which His Majesty has been pleased to cloath me, and which, till these worst of Times, in all Places where ever either Religion or Civility were professed and practised, did not only protect men from Injuries, but did procure Respect and Obedience unto them, is now in the Opinions of some misled or mistaken People, become a sufficient ground to load even Men of Honour and Integrity with all the Reproaches and Injuries, which distempered Brains can invent, loose Tongues utter, or rash Hands act.

It seems this Noble Lord was perfectly apprized of the Temper and Dispositions of the Dissenters of the North at that time. For in three days after this Declaration was Published, his Prophecy was fulfilled to a tittle.

A Presbytery was hereupon conven'd at *Bangor* near *Belfast*, *July the 7th 1649.* in which Declaration was drawn up with many scurrilous and groundless Personal Reflections upon his Lordship, happy in the Scandal of such infamous Tongues and Pens, whose Encomiums would have been the keenest Sa-

tyri; as their Reproaches are the most exalted Panegyrick, and
 prove the best Boyle to illustrate the Untainted Loyalty and
 Heroick Virtues of that Noble Lord, in those Times of Tryal.

*Vid. Decla-
 ration of the
 Presbytery at
 Bangor, Anno
 1649.*

In this Declaration his Lordship is taxed by the Presbyte-
 ry with these following Particulars, 1st. For lifting up him-
 self against them, and under the pretence of Delivering
 them, has indeed been the principal Instrument to ruin them,
 and the Work of God amongst them, if the Lord restrain
 him not. 2^{ly}. For betraying the Covenant. 3^{ly}. For own-
 ing King Charles II. 4^{ly}. For cloathing himself with a
 Commission from the King, and endeavouring to set up the
 KING's Majesty in a Quarrel Destructive to Religion.
 5^{ly}. For saying, that the Kings Commission did ever pro-
 cure Respect, till these worst of Times, thereby implying, as
 if he should judge, (as they say) that Taking the Covenant,
 Bringing down Malignants, Casting out Prelates, &c. all
 against a Personal Commission, did flow from the Iniquities
 of the Times. 6^{ly}. For saying in his Declaration, there
 were some, who would have had him run in absolute Op-
 position to the King's Party, by whom, say they, we conceive
 he must understand the Ministry; who were indeed earnest
 to oppose Sectaries (*i. e.* Independants) and Malignants (*i. e.*
 Loyalists and Prelatists) equally. 7^{ly}. For making their
 former Faithfulness (*i. e.* in standing up against the King
 and Malignants) their Reproach. 8^{ly}. For Receiving any
 Commands from the Marquess of Ormond, and joyning with
 Malignants, who blaspheme the Covenant. 9^{ly}. For put-
 ting on a Commission for Maintaining the Protestant Reli-
 gion in the large extent, for this Cause, say they, as the Am-
 bassadors of Christ, we beseech the People not to joyn hands
 to such a Course, not to joyn in executing such a Commis-
 sion, by Serving either as Officers or Soldiers, or they shall
 wring the Dreggs of the Cup, which the Malignants have
 been Drinking these many Years by past; not to joyn with
 their Ungodly Course either by Speaking favourably of them,
 acknowledging the Authority of the present Command, &c.
 by imposing Cess, obeying their Orders, or paying Cess to
 their Army, or Supplying them with that which is the Si-
 news of War, Money or Vittuals.

In

In these Two Declarations you have the Sense of the Lord of *Ards*, with relation to the *Untainted Loyalty* of the Dissenters of *Ireland*, within the Second Period mentioned, and you have their own Confirmation thereof in higher Degrees of *Disloyalty*, than he could express; however to give you a perfect View of the Principles, upon which the *Northern* Presbyterians proceed in this Period, let us compare one Paragraph of this *Bangor* Declaration in 1649. with a Paragraph of a Letter writ to King *Charles II.* from the General Assembly in *Scotland*. Dated the very same Year and Recorded in *Acts of the Gen. Assembly*.

In the Declaration of *Bangor*, they say, He (*i. e.* the Lord of *Ards*) (a) has now clothed himself with a Commission from His Majesty, who as yet refuses to give any Satisfaction in Religion, to the just Demands of the Kingdom of *Scotland*. Now, what those Demands were, to which that Presbytery of *Bangor* referred in their Declaration, we find summed up in that Letter to King *Charles II.* before-mentioned in these Words, *viz.*

(a) Vid. Bangor Declaration on Anno 1649.

“ That Your Majesty do humble Your self under the Mighty hand of God, lamenting the Iniquities of your Father’s House, &c. his Permitting and Practising *Anti-Christian* Idolatry in Your Royal Family; and the Shedding so much Blood of the People of God, as also for Your own entering to walk in the like Courses in the Beginning of Your Reign, &c. to kiss the Son of God, by a sincere and cordial Contributing Your Royal Allowance and Authority for Establishing in all your Dominions, the Reformation of Religion in Doctrine, Worship and Government; as it is now agreed upon, according to the clear and evident Warrant of the Word of God, by the Assembly of Divines at *Westminster*, and the General Assembly of this Church; to lay aside the *Service-Book*, which is so stuffed with *Romish* Corruptions; to conform Your own Practice and Worship of God in Your Family, to that Gospel Simplicity and Purity; which was holden forth in the Word of God, in the Directory of Worship; and not only to Grant Your Royal Approbation to the Covenant in these Three Kingdoms, without which, Your People can never have from You sufficient Security, either for Religion, or their Just Liberties; but also Your self to join with Your People therein, as the greatest Securi-

Vid. Acts Gen Assemb. p. 480 Letter to King Charles II. from the Gen. Assembly.

“ ty under Heaven for Your Person and Just Greatness, and to
 “ cause All to stand to it by Your Royal Command, &c. These
 “ things if Your Majesty will do, we are assured, that the
 “ Hearts of Your Majesty's Subjects will be enlarged, &c.
 “ embrace Your Person, and submit to Your Royal Govern-
 “ ment; but if Your Majesty will go on, in refusing to heark-
 “ en to wholesome Counsels, We must, for the discharge of
 “ our Consciences, tell Your Majesty, *That the Lords anger is*
 “ *not turned away, but his hand is stretched out against You, and*
 “ *Your Family.* These are the just Demands of the Kirk of
 “ Scotland, to which the Presbytery of Bangor refers, and which you
 “ may observe they make the sole Condition of their Allegiance
 “ and Subjection. This I judge sufficient for a Specimen of the
 “ *Untainted Loyalty* of the Dissenters of Ireland, and their singular
 “ Merit from the Crown and Church in the Second Period.

I now proceed to the Third Period, viz. From the *Restau-
 ration to the Revolution.* The Restoration of King Charles II.
 was in the Year, 1660. immediately after which the Beha-
 viour of the Dissenters may be discovered, from a Declaration
 of the Parliament of Ireland, purely levelled at them, Dated
 May the 17th 1661. viz.

*Vid. Declara-
 tion of the
 Parliament of
 Ireland, Dated
 May 17 1661.*

“ WE the Lords Spiritual and Temporal and Commons,
 “ &c. observing, That altho' the Government of the Church
 “ by Arch-Bishops, Bishops, &c. is Settled and Established by
 “ the Laws of this Land; yet divers *Phanaticks* and other Per-
 “ sons given to Change, take Boldness not only to Deprave the
 “ one, but Speak irreverently of the other, &c. We do there-
 “ fore publickly Declare, That the Laws are still in force, and
 “ We are fully resolved, by all fair and lawful means to coun-
 “ tenance and support the same, &c. And We do further Re-
 “ quire all Magistrates Ecclesiastical, and other Officers and
 “ Ministers of Justice to proceed, &c. against the Contemners
 “ of the said Government, either by Reproachful Words or
 “ otherwise, &c.

It is evident by this Declaration, that the Government then
 had treated the Dissenters with such Lenity, that the Parliament
 fearing they might believe those Laws and Statutes Obsolete,
 which were Enacted for the Preservation of the Church, was
 obliged

obliged to tell them, That such Laws were not Repealed; as they might imagine, by their to Frequent Violation of them with Impunity.

The better to stop this growing Contempt of the Government of the Church, and the Slanderous Mouths of those Railers, it was ordered in the same Declaration, " That the *Ibidem.*

" Several Ministers in and about the City of *Dublin*, do read
" the said Declaration publickly in their Congregations, and
" after through the whole Kingdom.

'Tis plain, this Declaration had very little effect upon the Dissenters of this Kingdom, they grew still more insolent, which obliged the Lord Lieutenant and Council to interpose by Proclamation the Year following, Dated *April* the 30th 1662. beginning in these words, " Whereas, *&c.* Indulgence to and Forbearance of *Dissenting* and *Non-Conforming* Persons of several Perswasions has been long time used, *&c.* and yet the Event hath not answered Expectation; but *Recusants*, *Non-Conformists* and *Sectaries* have grown worse by Clemency. Therefore how far the Dissenters advanc'd upon this Clemency, and turned what Power the Government granted them against it. You may discover from *Ware's Annals*, in which there is this Remarkable Observation. Note (says he) That *Indulgence to Dissenters* was Published by the Government, May, 1662. and that they conspired to Seize the Duke of Ormond, May, 1663.

Vid. Proclam from the Government and Council, April 30th 1662.

Vid. Addition to Ware's Annals p. 184

What effect this Proclamation last mentioned had upon them, whether it abated any thing of their open Virulency against the Ecclesiastical Government and Laws; whether it terrified them so far, that they durst not Abuse and Misrepresent the Established Church as *Unsound* and *Corrupt*, and Her Bishops, as *Idle* and *Scandalous*, as they have done of late; I cannot say. But most certain it is, that from that time, they altered the manner of their Attacks upon the Church; they entered into Plots, and Associations, formed their Approaches to Her under ground, and wrought by night in their Mines, to come at the great Pillar, which supported our Establishment at that Time, and accordingly May 21st. 1663. they attempted to Surprize and Seize the Duke of Ormond then Lord Lieutenant.

Vid. Mr Bayse Sermons.

Vid. Declar.
of Parliament
November 2d
1665.

I cannot better express the manner of this Attempt, than in the Words of the Parliament, which met in the Year 1665. who in their Declaration to the Lord Lieutenant do say, " That they (*i. e.* the *Dissenters*) did most traiterously and disloyally conspire to Raise a Rebellion in this Realm, and particularly had designed on the said 21st of May in the said Year to Surprize and Take His Majesty's Castle of *Dublin*, &c. and to Seize on the Person of His GRACE the Lord Lieutenant, in order to carry on their Mischievous Contrivances, for Renewing the Bloody Confusions through this Kingdom; from which Evils this Realm and all His Majesty's Subjects therein, had been but lately Redeemed; and that by the Blessing of God upon His Majesty's Happy Restauration to His Rightful Crown and Kingdoms.

from the
Council
1665

But further, as an Instance of the Indefatigable Application of the Dissenters of those Days, and the artful manner of their Address, in Lifting Persons of all Ranks into their Service; They had not only influenced many of the Common-People, whom they judged able to Sustain them, had they Succeeded in that Conspiracy against the Church and State; but they had brought over Several Members of the *House of Commons* to be Actors and Abettors in their Plotts, of which the Parliament takes Notice in the same Declaration in these Words, *viz.*

1665
Ibidem.

" And whereas One of those Persons so justly Executed, and Some Others also, who were involved in the Guilt of that Hideous Conspiracy, were Members of the *Commons-House* of Parliament, which we mention with inward Sorrow and Grief of Heart, and with Horror and Detestation, to find that any Persons, who had the Honour (under the Protection of His Majesty's Blessed Government) to be Members of this House, &c. should be so Ungrateful, nay Trayterous and Disloyal, as to Conspire against that Government, they were bound by the Laws of God, and Nature to contribute their best Endeavours to Preserve and Maintain, &c. And this House doth also Declare the deep Sense it hath of His Grace the Duke of *Ormond*'s great Prudence and Seasonable Prevention of the Sad, Bloody, and Dreadful Effects, which might have followed thereupon throughout this Kingdom; for which his continued watchful Endeavours for the Safety

" of

“ of the King and Kingdom, We do Return His GRACE the
 “ most humble and hearty Thanks of this *House*, &c. and that
 “ this *House* may not fail in any point of Duty to His Majesty,
 “ We are fully Resolved to make strict Enquiry, what Mem-
 “ bers of this *House* have been so wicked, as to have had any
 “ hand in those Horrid Guilts, so hateful to God and Man, &c.
 “ and to the end this Declaration may be delivered over to Po-
 “ sterity, &c. it is ordered, That this Declaration be entered
 “ in the Journal-Books of the Proceedings of this *House*, Da-
 “ ted the 2d of *November*, 1665.

In this manner did these Noble and Honourable Patriots ex-
 press their Zeal for the Constitution both of Church and State ;
 and left this Declaration, as an everlasting Monument amongst
 their own Records to be delivered to Posterity, for their In-
 struction and Imitation, that Future Times should copy after
 this great and good Example.

May the Present Inheritor of the Glory and Titles of that
 Great DUKE, who under God was the Restorer of our *Israel*,
 at that time, act with the same Zeal, Constancy and Success a-
 gainst all Republican Conspirators, and be the great Instrument
 as he has hitherto been, not only in Passing, but Preserving such
 Laws, as may be Effectual for the Security of the Constitution
 against the unwearied Attempts of such Restless Spirits ; and
 may the Posterity of those *Lords* and *Commons* ever act upon
 the same Loyal Principles with their Predecessors ; be endued
 with the same Sagacity to Detect, and Resolution to Punish all
 such Vipors, as they shall find in their Bosoms, eating their way
 through the Bowels of the Constitution.

Having so far traced the *Untainted Loyalty* of the Dissenters
 of this Kingdom in the Third Period, until the Year 1665, all
 I shall offer at present with relation to them from that time, to
 the Beginning of the Revolution, is this, The Dissenters of *Ire-*
land have ever had so great a Sympathy with their Brethren in
Scotland, that their Hopes and Fears did ever Rise and Sink to-
 gether : This was so evident, that upon any Disturbances in
Scotland, the Government of *Ireland* was obliged in point of
 Prudence, to have a watchful Eye upon the Dissenters in this
 Kingdom, who had formerly submitted to the Doctrine, Disci-
 pline and Government of the Kirk of *Scotland* in all things.

See Act Genl
Assen. p 148,
149, 150, 156
160, 191.

Hence

Hence it was, that when the Fire began to kindle again, from the Embers of the Former Rebellion, commencing with the Murder of the Bishop of St. *Andrew's*, and proceeding to the Rising up of the Covenanters, and ending in their Defeat at *Bothwell-Brigg*. The Government of *Ireland*, during those Disturbances, found it necessary to hold the Reins with a more strict hand than formerly; and accordingly issued out several Proclamations, inhibiting the Frequent and Numerous Conflux of their People, and against Harboursing any of the Rebels, who had been defeated, and might take Sanctuary among them: Several whereof are to be found in the Records of the *Council-Chamber*; but when the Storm blew over, and Things were composed in *Scotland*, the Government relaxed those Reins, and treated them with great Tenderness and Indulgence; insomuch that in the Interval betwixt the Defeat of the *Presbyterians* in *Scotland* and the late Revolution, they encreased and multiplied by a Numerous Conflux of their Brethren from *Scotland*; Numbers of *Meeting-Houses* were built, and they were connived at in the Exercise of their Ecclesiastical Jurisdiction, however contrary to Law. All which is so Notorious, that there wants only the Recollection of this present Generation to confirm the Truth of what I here assert.

Vid. The several Proclamations Issued by the Government of Ireland during this Period.

The Fourth Period. At the Beginning of the late Revolution, when the *Irish-Papists* were in Full Power, in Actual Possession of all the Fortifications, with all the Arms in this Kingdom in their hands; when the black Cloud of a *Papish* Persecution was ready to break and fall in a Shower of Blood, and nothing less than a Second Massacre was feared by each Sect of Protestants of this Kingdom; they were all obliged from the Principle of Self-preservation, to unite their Force against the Common Enemy, and run into Measures for their mutual Protection and Support. There was not in the Nation any one Sect of Protestants of what Denomination soever, which was not entirely convinc'd, that should they run in with the *Papists*, they could have no Faith in, nor Dependence upon them; and that all they could expect, was to be Reserved for a later Morsel, when the rest of their Brethren were devoured.

This

This was the universal and fixt Opinion of the whole Body of the Protestants of *Ireland*, grounded upon the Principles and Practices of the *Irish-Papists*; the Bloody Massacre of Forty One was in the Thoughts, and Mouths, and Looks of them all: So that however wide their Divisions and Animosities might have formerly been, common Danger had cemented them together at this Time.

Upon the powerful Principle of *Self-preservation*, and that alone, did all the Protestants in this Kingdom Unite, Protect themselves, and make a full stop to the progress of the *Irish Arms*, till in the last Extremity, they were Rescued by their Glorious Deliverer King *William*, they continued their United Power during the Heat of the War; but as Fear only had frozen them together; so their Hopes returning again, a Concioussness of Security quickly thawed, and dissolved them into the same troubled Waters, they ran into their old Channels, and from that Moment of their imagined Security, began to practise against the Church, with their wonted Artifice and Sincerity,

Many of the Dissenting Professors of the *North*, at this time, as in the Year 1643. seemed to hope, that they had again got the Possession of their own Inheritance. They began to Seize on some Parish-Churches in the *North of Ireland* particularly,

“ Mr. *Nathaniel Cooper* a Clergy-man in the Town of *Lutter-*
 “ *kenny*, was by them pulled out of the Church. They in the
 “ same Church hindered Mr. *Crawford* to Preach. Mr. *John*
 “ *Lesly* officiating in the Church of *Rimoghy*, Mr. *Lifton* the
 “ Presbyterian Minister, tho’ they had a *Meeting-House* near
 “ the Church, came with a Party, forced him to give over,
 “ threatned to kill him, and Mr. *Lifton* went up and Preached;
 “ and Mr. *Hunter* in the Diocess of *Derry* had his Gown torn,
 “ and was pulled out of his Pulpit.

Vid. Defence
of an Answer
&c. p. 28 by
the present
Bp. Dromore.

About this Time the *Northern* Dissenters did generally refuse the Payment of their Tythes with such obstinacy, that Duke *Schomberg* was obliged to interpose by publick Orders and Proclamations, nor did the Zeal of these *Untainted Loy-*
alists only reach the Property of the Church; but it may seem, Numbers of them thought they had a Title, not only to what they called their own Inheritance of Church Revenues; but to the

This notori-
 ously known,
 and mention-
 ed also in the
 Paper before
 quoted p. 25

Inheritance.

Inheritance of Lay-proprietors, which, as it was then expressed, they had preserved when their Landlords deserted them, of which take the following Instance.

The Earl of *Donegal* hath a considerable Estate in the County of *Antrim*, called the *Six Mile-Water*. At the late Revolution, when the *Irish* had been beaten quite out of those Parts of the Kingdom, his Lordship was informed, that the whole Body of his Tenants at *Six Mile-Water* being all Dissenters, had refused to pay any Rents; his Lordship with a great many Gentlemen of the Country, went as it were to Repossess himself of his Estate; the Tenants rose against him, in a body armed with Half-pikes, Pitch-forks, &c. and had it not been for seasonable and prudent Advice given to his Lordship by some of his Company, it is generally believed, that many of them had lost their Lives; they wounded several of those Gentlemen, which my Lord had brought with him, particularly Sir *Thomas Dancer*, and Mr. *Tisdale* of *Carrickfergus*, who came up to expostulate with the Tenants, and advanced nearer them than the rest; and his Lordship was obliged, before he could bring them to Reason, to procure some of the Standing-Army to be sent against them, commanded by Capt. *Sterling*, who brought several of them to *Carrickfergus* Goal.

By their assuming and insolent Behaviour about this time, they gave great occasion to make men judge, they had not fought only for the Preservation of their Lives and Fortunes; but in a prospect of Establishing what they call the *Kingdom of Christ*. After this they began to boast of their great Merit from the Publick, their Rescuing the Nation from Popery and Slavery: This was in the mouths of all their Agitators and Undertakers, nor wanted they powerful Abettors to urge their Merit so far, that they quickly obtained a Repeal of the *Oath of Supremacy*, which before had effectually excluded them from Places of Trust and Power, and was the only Barrier against them at that time, to preserve our Corporations in the hands of the Conformists.

Before the late Revolution, the *French* Protestant Refugees were received into the Bosom of the Established Church of *Ireland*, with all possible Marks of Tenderness and Christian Charity: They had a Church appointed for them, a Salary of Fifty Pounds *per Ann.* was fixed upon the Establishment for the Support

Support of a *French* Minister Episcopally Ordained ; they all Conformed to the Doctrine, Discipline and Liturgy of the Established Church, by Advice of the most Eminent Foreign Divines, who were consulted. The Government presented the Congregation with a considerable Number of *French Common-Prayer-Books*, and for many Years they unanimously joyned in the Service of our Church, which was constantly read to them in their own Language.

They were then judged an Additional Strength to the Church Interest of *Ireland*, nor was it doubted, but their Posterity would prove Fix'd and Confirm'd Church-men.

But notwithstanding the Favours they received, and the Hopes they gave to the Established Church, that they were entirely Incorporated and United to her ; when they had observed the great Advances *Presbytery* had made in this Kingdom, how the Dissenters were countenanced in their Incroachments upon the Church, and even had insulted Her upon several Instances: They judged (and with good grounds) that they might now with Safety declare for their *Presbyterian* Brethren, and accordingly a Breach was made in the *French* Congregation, originally on pretence of Seats. This improved in a short time to a most inveterate Séperation ; Numbers professing themselves *Presbyterians*, refuse to join in Communion with the Remnant of their Episcopal Brethren, chose *Presbyterian* Teachers, and erected Schismatical Conventicles in several Parts of the City of *Dublin*, and are grown now so Considerable, that they have this Year built a Stately Pile by Subscription, which they call the FRENCH CHURCH, and had the Assurance to apply to several Persons of Distinction, Members of the Established Church for their Contribution towards it.

The Failure of our Woollen Manufactory sunk the Church Interest of *Ireland* in the same Proportion, that the Encouragement of the Linnen Manufactory did raise the Interest of *Presbytery*. The Weavers &c. of the former being generally *Conformists*, who were obliged to Return for *England*, or Disperse themselves in the *Low-Countries* ; as those of the latter were as generally *Dissenters*, who came from *Scotland* since the Revolution. 'Tis evident the Dissenters seem at present to be almost in full Possession of that Considerable Branch of our Trade, and

what has mainly conduced to it, and is likely to Confirm it, is this Revolt of the *French* Protestants from the Church, of which the Principal Directors and Managers in that Manufactory, with a very considerable Colony, have Settled at *Lisburn*, in the Center of the *Northern Presbyterians*; and have All declared for *Presbytery*, and chosen a Teacher, who will not Receive Episcopal Ordination. From whence it is Evident, that Matters have been so Concerted in favour of the Dissenters, that the *French* Refugees distinguished with such Marks of Favour by the Government, and the Established Church, which might have influenced a grateful People to be true to our Establishment, have now proved a dead Weight against it in the Scale of *Presbytery*.

But to take up the thred of the History, which I let slip for this Degression. No sooner was the *Oath of Supremacy* (the greatest Impediment in their Course) removed, but They drove on at so Furious a Rate, that they bore down all before them: Perhaps there can be no Instance given, of a Design wrought with more Subtilty, and carried on with greater Harmony, than that of the Dissenters of *Ireland* to sink the Church Interest in the *North*; the whole Machine was so Uniform, that there did not appear the least Jar in the Movement.

*Vid. Preface
to Mc. Brides
Book of Mar-
riages.*

The Church-Party perceived themselves at once undone, and were scarce appriz'd of it, before their Conquerors had Proclaim'd their Victory, declaring in Print, That the *Scotch Presbyterians* had Possessed the *North* of *Ireland*. Which however False, with respect to the Property of the Land, was too True both with respect of *Power* and *Trade*.

For, *First*, With respect to *Power*.

The *Oath of Supremacy* was in Force till about the Year 1692, and Required from the *Mayor, Aldermen* and *Burgesses*, if not from the *Freemen* of all the Corporations, even by Clauses inserted in several of their Charters, by which it is evident, That this *Oath* was principally calculated to secure Corporations in the Hands of *Conformists*, which proved an effectual Barrier against the Incursions both of *Papists* and *Dissenters*, who equally Refused it.

Whilst this *Oath* was enjoyned, there were as few *Occasional Jurors*, as there are now *Occasional Conformists*, and all the Corporations.

porations in this Kingdom were in the Hands of Church-men; but it is very observable, that within the compass of a very few Years after the Revolution, the Dissenters managed Matters with such Artifice and Success, that they had obtained a Majority of *Aldermen, Burgesses* or *Freemen* through all the considerable Corporations of the *North of Ireland*.

Of which take a few Instances of many, which can be produced. The following Certificate will give you a true State of the Corporation of *Colrain*, as given to me by one of the most considerable Members of that Corporation.

" I do hereby Certifie, That the Charter of *Colrain* enjoyns
 " the Administ'ring the *Oath of Supremacy* to every Mem-
 " ber of that Corporation, before they are admitted into their
 " Offices of *Aldermen* and *Burgesses*; That before the late
 " Troubles very Few *Dissenters* came into that Corporati-
 " on, by reason of that *Oath*; That when that *Oath* was Abro-
 " gated, many of them came into that Corporation, and were
 " *Aldermen* and *Burgesses*, but the Corporation fearing that
 " they might get the Superiority, and in order to prevent it,
 " about the Year, 1694. when a Parliament was called, Dis-
 " franchised Two of them: *John Thomson* an Alderman, and
 " *David Wilson* a Burgess, who brought their *Mandamus* in
 " order to be Restored. The Corporation assigned Cause as to
 " *Thomson*, that he did not attend the Business of the Corpo-
 " ration, and sometimes dwelt in the Kingdom of *Scotland*:
 " And as to *Wilson*, that he had taken upon him the Office of
 " a *Presbyterian Minister*, and dwelt at *Newtown Lamavady*,
 " and after these Returns made, the *Mandamus* fell.

The Advances made by the Dissenters in the City of *Londonderry*, upon the Church Interest was in the Proportion following. There were but Three of the Twelve Aldermen, and Five of the Twenty Four Burgesses, who were *Dissenters* at the Breaking out of the Troubles, and before the Passing the *Test Clause* they had gained a Majority of Ten to Two of the Aldermen, and of Fifteen to Nine of the Burgesses.

In *Belfast*, the Election of Magistrates and Representatives is by Charter vested in the *Burgesses* of that Corporation, of which at the Beginning of the late Revolution, there were Ten to Two

of the Twelve *Burgesses*, who were *Conformists*, and before the Passing the *Test Act*, the Dissenters had gained a Majority of Eight to Four.

There is one Remarkable Fact relating to this Corporation, which however in point of Time it might have been more properly brought into the former Period; yet I chose to insert it in this place, upon the account of some apposite Circumstances.

There was one *Pottinger* a Professed *Presbyterian*, an Inhabitant of *Belfast*, who when *King James* was in *Ireland*, proved a zealous and avoud *Jacobite*, and made Interest to have the Old Charter of that Town broken, and a New one granted. Upon what Motives this was done, I will not determine, but thus far I affirm to be Fact, That at the time, when that Charter was broke, there were but One or Two of the Twelve *Burgesses*, who were *Dissenters*; but by the New Charter the Number of *Burgesses* was augmented to *Thirty Four*, whereof by the best Computation I can make, there were *Eleven* or *Twelve* Dissenters and *Nineteen* Papists; so much greater Credit had the Dissenters at that time with *King James* than the Conformists. It is further Remarkable, that this same *Pottinger* left *Belfast* some time after the Troubles, and lived for many Years in *London* a known and profess'd Factor and Solicitor for the *Jacobites* there, and that he has lately Returned to *Belfast*, during *Mr. Mc Bride's* Prosecution for his Refusal of the *Oath of Abjuration*, and still continues his constant Hearer, has been kindly received, without the least mark of Disesteem from any Person of Consideration, or the least Popular Resentment, as might be feared for his Treacherous Behaviour to that Corporation; while at the same time *Mr. Frensh* a Reverend and Worthy Clergy-man of that Place has been followed by the Boys of the Town, and in the Publick Street whooted at, and called (as the utmost Mark of Infamy) *Dr. Sacheverell*, and this Indignity highly approv'd and laught at by some Leading Persons of the Town, whose Duty it was to have protected a Clergy-man of the Established Church (of which they were Professed Members) from such Insults.

It must doubtless be Matter of great Consolation to *Mr. Pottinger* to see his Brother *Non-Juror* *Mr. Mc Bride* countenanced, and protected by Persons of all Ranks both in that Town and Country, continued Teacher in opposition to the Laws in the

the most Populous Congregation ; and that this should have so manifest an Effect upon such Numbers of the People, who had distinguish'd themselves in all Marks of *Passive Obedience* to the *Pretender*, upon his expected Invasion, of which more hereafter.

In *Carrickfergus* the Election of Representatives and Magistrates, &c. lies in the Voices of the Freemen of the Corporation. I cannot at present get the true Proportion betwixt the Numbers of *Dissenters* and *Conformists* before the late Revolution, who were Freemen ; but thus far is manifest, that the *Dissenters* have encreased to a vast Disproportion, and have entirely sunk the Church Interest in that Place, in so much that at this Time there are near *Four to One* of the Inhabiting Freemen, and at least *Six to One* of the Foreigners, *Dissenters*.

There is one unhappy, and indeed preposterous Circumstance of this Corporation, which I cannot help mentioning with some Peculiarity. There are of the Inhabitants of *Belfast*, who are Freemen of *Carrickfergus* and generally *Dissenters*, about *One Hundred and Forty*, and the Number of Church Freemen, who are Inhabitants of *Carrickfergus*, are but *Forty*, by which means the *Dissenting* Inhabitants of *Belfast*, who can neither choose their own Representatives nor Magistrates, do actually govern all the Elections of *Carrickfergus*, and this you may judge by the following Specimen, of what Choice they have made of Magistrates for these many Years past.

There are in this Corporation a Sett of Four Aldermen, who have kept a kind of *Rota Government*, exclusive of all their Brethren, for at least 10 or 12 Years without Interruption. Three of this *Quadrumvirate* had been Private Men in the late Lord *Donegal's* Troop, and 2 or 3 Years since made a shift to muster up a Fourth to compleat the Old Rank upon the Bench of Aldermen.

Of this Sett of Military Magistrates, the First (in my opinion the most Unexceptionable) is an *Occasional Conformist*, who had Revolted from the Church, and Continued many Years a Confirmed *Dissenter*, till he Returned to Qualifie himself upon his Election.

A Second served *Mayor* for the Year 1710. and did not think fit to Qualifie himself by Taking the *Sacramental Test*, and is reputed so miserably Poor, that he is in no danger of being Sued for the Penalty, (tho I hear Information has been given in *Dublin* against

against him) his main Dependence being upon his Turn in the Rotation of that Ministry.

A Third is generally reputed the Profess'd Factor for Presbytery in that part of the Country; since his late Marriage to a *Dissenter*; and amongst other things never to be forgotten, for his giving Mr. *Mathews* the Minister the *Lye*, as he stood at the Altar, in a Vestry held to raise Money upon the Parish for the Sacramental Elements, which this Magistrate would have to be Pay'd out of the *Poor-Bax*, and came to the Church at the head of Thirty Dissenters to rule the Voices of the *Conformists* in that Point, most Unreasonable in it self, and directly contrary to the express Direction in the *Rubrick*, of which Facts an Authentick Certificate can be produced.

It is here with the greatest Deference humbly submitted to the Legislature, whether a Place of that vast Importance, being a Fortified Town, a Harbour situated in the Neighbourhood of *Scotland*, in the very Center of the *Northern* Presbyterians, the QUEEN's great Magazine for the *Northeast* Parts of *Ulster*, ought to be entirely in the hands of such Magistrates at this Juncture; and whether the Posture of the Present Affairs would not require an Established Governour of Experienced Abilities and sound Principles, to command in a Place of that Importance.

These Instances, which I have given, shall serve to discover the Advances made by the *Northern* Dissenters in our most Considerable Corporations. The Difficulty remains to know the Steps they made towards it, which I freely own, is a Mystery I cannot perfectly unfold. 'Tis plain, so great a Majority of Dissenting *Aldermen*, *Burgeesses*, &c. could not succeed by the Death of their Predecessors within so short a compass of Time; it was effected with the same Quickness and Dexterity, that Jugglers play their Tricks, and in a great measure by the same Amusements, *viz.* By appealing with the greatest Confidence to those very Senses, which they intended that moment to Deceive and Impose upon.

For during the Interval before-mentioned, the *Dissenters* expressed the greatest Tenderness and Regard for their *Episcopal* Brethren; they were all true *Protestants*, there was then little or no difference betwixt them; they would take Occasions of
 Drinking

Drinking Prosperity to the *Established Church*; would solemnly and avowedly declare, That they would never desire the *Presbyterian Government* to be *Established*, tho' at the same time they must have known by their Principles, and Publick Acts, of the *General Assembly* of the *Kirk of Scotland*, That *Episcopacy* was an *Ordinance* purely *Human* (if not *Anti-Christian*) and that the *Government of the Church* by *Presbyters* and *Ruling Elders*, &c. was an *Ordinance* purely *Divine*; and consequently those *Courteous Friends*, in *Tenderness* to their *Episcopal Brethren*, gave them to understand, that they would *Sacrifice* their own *Divine* to their *Humane Institution*. Vid. Acts Gen. Assm. p. 130.

By such Amusements as these, supported by the Influence of Publick Funds, it is very probable the *Northern Dissenters* made this Progress in our Corporations, and wrought upon the *Credulity*, *Ignorance* and *Poverty* of *Many* of the *Conforming Burgesses*, and to resign to them.

No sooner had they obtained a Majority, than they acted like *Tyrants*, with respect to the *Minority* of *Conforming Burgesses*, and *Freemen* of such Corporations; they fortified themselves by firm Alliance and Confederacy, never to admit any more *Church Aldermen*, *Burgesses* or *Freemen*, than they could controul and govern in all their Elections; and had certainly so continued to this day, had it not been for the *Timely Interposition* of the *Test Clause*, which only did affect their Power in such Corporations, where the Election of *Parliament-Men* was by Charter Vested in *Aldermen* or *Burgesses*, not in those Corporations, where the Election depended upon the *Voices* of *Freemen*. Thus far touching the *Civil Power* engrossed by the *Northern Dissenters*.

You are next to see how far They have proceeded *Secondly*, with respect to *Trade*.

The *Conformists*, as has been observed, had found too late in what manner they had by their own *Supineness* betrayed the Power into the Hands of the *Dissenters*; when they perceived the natural and immediate Consequence of this *Monopoly* of Power proved a *Monopoly* of Trade, which was effectually compassed by the *Dissenters* at the same time, tho' by a different Artifice. It seems to me, that the *Church* *Traders* dealing:

dealing promiscuously without respect to Persons; did thereby sink their Money into *Presbyterian* hands, which never was permitted to return to them, except for such Necessaries, as could not be so easily procured by the Dissenters amongst themselves. The Dissenters at the same time confining their Commerce (as much as possible) to themselves, were qualified upon several accounts to Underlive, by which means they could also Underfell them; however this might be, the different Movements of each Party were visible to the least discerning Eye; the *One* rising from Pedlars to Merchants, the *Other* sinking from Merchants to Bankrupts; insomuch that at this present Time it is a rare thing to see a Thriving Dealer in the *Northern* Parts of *Ireland*, except he be a Profess'd Dissenter, or an Occasional Non-Conformist. I profess, I cannot recollect, that there is one at this Time in that Part of the Country where I live, tho' the most Populous and Trading Part of the *North*, and where, before the late Troubles Church Traders were considerable both in Number and Business. I speak with greater concern in this Point, from the Repeated Complaints made, and the common Cry which I have heard from the Church Dealers, Farmers, Tradesmen and even Labourers, for (I had like to have said) the Persecution they lay under for their Conformity to the Church Established by Law, and that from the Dissenters, who only subsist by a Connivance. Nay I am credibly informed, that the *Northern* Dissenters have confined their very Charity to circulate amongst themselves, whilst the *Conformists* deal it promiscuously. And an Instance can be given, that in the most considerable Parish of the *North* of *Ireland*, whereby a List of Poor in the Church-Books subsisted only by the Weekly Collection; *Eighteen* in *Fifty Five* are Dissenters. And by a List of the Dissenting Poor in the same Parish, subscribed by Eleven Ruling Elders, only *Six* in *Ninety Seven* are Conformists: That Proposals have been made by the Established Minister and Church-Wardens to the Dissenting Elders to joyn the Charity-Money of Church and Meeting-House, and deal it out to the Poor of the Parish, and that they were utterly rejected by the Dissenters of the Parish. Frequent Instances of this can be given in the Case of the Collections for *Lisburn*, both Notorious and Scandalous; and particularly Mr. *Mc Crackan* and Mr.

Mr. *Maxwell* of *Drum* a Ruling Elder, have been publickly taxed, and Informations given upon Oath of Unfair Practising in the clandestine manner of Raising the Collections for the Poor Inhabitants, who suffered by the Fire, and applying it wholly to the use of the Presbyterians; whereas the Collection pursuant to the *Queen's* Letters Patents was to be *general*, and disposed of by the Commissioners (who were part *Church-men* and part *Dissenters*) to the Inhabitants, according to the Proportion of their Losses, without Respect to Persons. But to return to the Point of *Trade*.

At the same time that the Dissenters made this *Monopoly* of the Trade, they laid a lasting Foundation to perpetuate the same in their own hands. They would take no Apprentices without demanding Solemn Assurances both from Parents and Children of *Church-men*, to quitt the *Established Church*, and go constantly to *Meeting*. Which Agreement they were sure to see punctually performed.

I am credibly informed, That there are several Instances can be given, where they have had Clauses of this nature incerted in the Indentures; by which means many Church-men both of Figure and Fortune in the *North of Ireland*, have been reduced to this Fatal *Dilemma*, either of giving up their Children to Idleness and Poverty, or to *Presbytery*.

This I affirm to be the Condition in general of Apprentices, who have been bred *Conformists*; and however some particular Exceptions may be made, yet it is hard to know, whether such Apprentices continue Firm to the Church from the Indulgence of such Masters, or the Resolution of such Apprentices.

This Affair is so Notorious, That the whole Body of the *Conformists* in the *Northern Parts of Ireland* take it for granted, and Few of them dare make the Experiment upon their Sons Principles, being fully convinced, that there is scarce one Instance can be given, where a Child, who has in this manner been bound to *Presbytery*, ever returned to the Church; but remained Confirm'd and Zealous Dissenters ever after.

There is one thing, which I take to be matter of great Consequence, and which seems to have it's Effect, in their general Scheme of this *Monopoly* of Trade. And that is, That the Act of Parliament *Excluding Dissenters from Places of Trust*, is scandalously eluded in a matter of the last Consequence.

For it is so contrived, that Gentlemen, who never have officiated, nor can be supposed to intend it, have Presbyterian Deputies to act as *Post-Masters*, who never so much as *Occasionally* Conformed. And farther, that in some Instances *Post-Masters* of Inferior Towns have made Presbyterian Substitutes, in Towns of much greater Consequence. The latter is the present Case of *Belfast*, as the former is of *Antrim*, *Andmagh*, &c.

I desire to know, whether any Instance can be given of this nature in any Nation, that the whole Business, Secrets and Correspondence of those, who are Conformable to the Establishment, should be left in the Power of such, who are Dissenters from that Establishment.

Is it Reasonable, that at a Critical Juncture, when Faction and Intreague are so far advanced, the Conformists should be put under such Necessary Jealousies, and Confinement in their Correspondence; that the Secrets and Business of Persons, who by the Laws of our Nation are only Qualified for Publick Trusts, should be left in the Power of those, who by the same Laws are excluded from any share in that Trust.

But to return from this Degression. The Conformists of the North of *Ireland* were not more sunk in *Power* and *Traffick*, than they were in their *Farming*; and that by the Imprudence and Avarice of the Church Proprietors, who for some small Advance in the Rent of their Lands, preferred Numbers of those Presbyterians, who had swarmed from *Scotland* after the late Revolution. These New Adventurers were in many Respects able to out-bid the Old Tenants, who had been in a great measure ruined in the late Troubles.

First, Because they were upon many accounts able to underlive them. *Secondly*, Many of them came over both in the Habit and Quality of Beggars, who with their whole Families were subsisted by the Charity of the People; Strolling through the Country, till they had fixed themselves, where either they were directed, or where they liked, and then open'd their Rags, in which they had quilted considerable Sums of Money, and were qualified to stock their Lands, and grew Able Tenants, before the Old Tenants could Recruit, after the Desolation of the War.

It is really deplorable, to observe several Parts of the *North*, which the *English* Colonies, who were Conformists had improv'd, almost entirely possessed by Presbyterians, who flowed in upon us since the late Revolution. A Traveller may be invited from a distant Prospect to take a nearer View of Houses, Inclosures and Plantations, which appear so Beautiful at a Distance, but will find himself much disappointed, when he draws near to discover the Delapidations of such Houses, filled with unequal Tenants, who are letting the Improvements run to Ruin.

It must be here observed, that what I have mentioned in this Point, is entirely with respect to such Presbyterians, who came over after the late Revolution, and doth by no means affect those, who were Settled in *Ireland* before, many whereof were, and still are Industrious and Substantial Tenants, who had followed the Example of the *English* Colonies in their Improvements and Plantations. However it cannot be denied, but even amongst them there is a more Virulent Spirit raised, which is to be imputed to the Leaders and Inferior Officers of the *Kirk Militant*, I mean the Teachers and Lay-Elders; than whom there were never Two Setts of Men more entirely dependant upon, and in Subjection to each other.

There are several of the Old Stock of the *Northern* Dissenters, Men of Fortune and Consideration, whom I have known very Conversable, and judged Men of great Temper and Candor; but by what Spell it is, I know not, those same Persons are no sooner drawn into the Circle of the *Lay-Eldership*, than they commence Intemperate Zealots, and Immoderate High-Flyers.

It must be farther observed, that notwithstanding what hath been said of the *Power* and *Trade* of the Dissenters; the *Conformists* in the *North* are much more considerable in their Numbers, than they are Represented by the Dissenters and their Abettors; they have considerable Congregations in most Towns, and in great numbers of Country Parishes thro' the whole Province, more than could well be imagined, considering their Sinking by the Drains before mentioned, and the Rising of the Dissenters by a perpetual Stream flowing in from *Scotland*. And it seems just matter of Admiration, that so many, not only of *English*, but of *Scotch* Families have stood so Firm to the Church, against all the Artifice of the *Presbyterian* Elders, many of them

being True and Zealous Church-men. And it seems evident to me, that the Difference betwixt the *Dissenters* and *Conformists* even in point of Numbers, is by no means in the Proportion represented by the *Dissenters*, and that the *Dissenters* even in the *Northern* Parts of *Ireland* would not be able to overpower the Church-Interest, from the Qualities, Degrees and other Considerations on the part of the *Conformists*, were they as firmly united in Affection and Interest, as the *Dissenters* are. But so it is, that the whole Body of the *Presbyterians* are intirely cemented both in Principles of Religion and Policy. When at the same time the *Conformists*, however united in Principles of Religion, are most miserably Divided in Principles of Policy, in which, one Part joyns entirely with the *Presbyterians*: So that really the Church-Interest in the *North* is sinking not so much from the dead weight of *Presbytery*, as from that false Ballance of *Occasional Conformists*, and of those *Constant Conformists*, who are Political *Dissenters*. But to resume the History.

It is evident, that the *Dissenters* of *Ireland*, conscious of their growing Power and Trade, and having cultivated a strong Interest with some Leading Members of the *House of Commons*, began to think themselves so Formidable, not to be disoblighd in the Refusal of any Demand they should make. And a Tryal was made in an Affair of no less Consequence, than that of a Motion in the *House of Commons*, for a Repeal of all the Penal Laws against *Dissenters* for a time.

This Dispensing Motion was made by Coll. *Cunningham* in an Evening after a tedious Sitting, when the *House* was thin, and was warmly and strenuously opposed, particularly (as I am informed) by Mr. *Dopping*, and thrown out with Indignation, by a great Majority.

Though the *Dissenters* found upon that Experiment, that they had not Interest sufficient to Repeal the Laws; yet they seemed so secure from being Enacted against by any New Law, that they now rejected with Scorn any Overture for such a Toleration, as their Brethren in *England* enjoyed, tho' they had been exceeding thankful to the Crown for a Gracious Indulgence, and would have gratefully accepted such a Law some Years before. But at this time, when it was but suspected, that such a Toleration was intended them, they rejected it with the utmost

utmost Contempt. And an Instance can be given, where a *Dissenting Burgeſs*, (if not a Magiſtrate at that time) told a Gentleman at the *Parliament-Houſe*, who was expoſtulating with him the Unreaſonableneſs of their Rejecting ſuch a Toleration. *Damn me, Sir, We ſcorn their Toleration, and will accept of nothing leſs, than a Repeal of the Penal Laws.*

But to put this matter paſt all doubt: Upon this Occaſion of mentioning a *Toleration* with the *Teſt-Clause*, their great Champion Mr. *Boyle* was employed, and did at this time very audaciously Addreſs the Parliament with the *CASE* of the *Proteſtant Diſſenters of Ireland*, in reference to a Bill of Indulgence Reſented and Argued. In which Caſe the Deſires of the Diſſenters of Ireland were compris'd in theſe Two Propoſitions.

“ 1^{ſt}. That by a *Bill of Indulgence*, a full Security for the free Exerciſe of Religion according to their Conſciences might be given them.

“ 2^{dly}. That there be no ſuch Clauſes annexed to it, as may diſable them from Serving their King and Country. By which he underſtands the *Sacramental Teſt*, as enjoy'd in *England*; which appears by the *Deſence of the Caſe*, where he ſays; that granting the Diſſenters a Legal Indulgence with ſuch a *Teſt*, would be giving them a *Stone inſtead of Bread, a Serpent inſtead of a Fiſh*.

*Vid. Vindicat
of the Diſſent.
Proteſt. Caſe
by Mr. Boyle.*

This Champion was taken up, and evidently confuted, in Two excellent Papers writ, as was ſuppoſed by the Preſent Biſhop of *Dromore*. To the laſt of which Mr. *Boyle* did not think fit to make any Reply, which occaſioned the Famous *Non-Juring Teacher Mr. Mc. Bride*, (as generally ſuppoſed) to take up the Diſpute, and write a Paper called *Animadverſions upon a Paper*, &c. in which he gives you the true Temper and Genius of the Diſſenters at that time, and fairly threatens the whole Legiſlature to ſet the *Preſbyterian Rabble* at them, if they ſhould offer to give them ſuch a Toleration; clogged with a *Sacramental Teſt*, as the Diſſenters of *England* then had. His words are theſe, “ If the Nobility and Gentry that are Conformiſts, who in the late Troubles promiſed fair things to the Diſſenters, ſhould be over-perſuaded to forfeit that place, they have in the Eſteem of the Diſſenters; it would be impoſſible to induce Reaſonable Men to truſt them in time of War, who had

*Vid. Animad.
upon a Paper,
p. 2. 83.*

“ deceived

" deceived them in time of Peace ; but we hope the Nobility
 " and Gentry (i. e. the Parliament) value Us, and their
 " Own more, than to sacrifice Both to some Implacable Men
 " for Cerimonies. It would be no Prudence to provoke such
 " Multitudes, which in time of Confusion little regard such
 " Distinctions, as in Peace they do. This was writ by one of
 their choise leading Ministers, who has as much the Direction
 and Influence of the Dissenters of the North, as any Person in
 the Nation.

During this Period, the Frequency of their Presbyteries, Sy-
 nodes and Provincial Assemblies began to grow Formidable to the
 Established Church ; they now began the Exercise of their In-
 herent Rights *more Majorum*, in Citing Members of the Estab-
 lished Church before their Illegal Judicatures, and Admini-
 string Oaths in the *Scottish* manner *with Hands lift up*, and Pu-
 nishing their own Members with their Ecclesiastical Censures,
 for acting according to the Laws of the Nation. They began
 now avowedly to raise Funds to Support their Ministers in the
 Violation of the Ecclesiastical and Civil Laws, by a common
 Purse, of which see more in the Second Head, wherein I am
 to descend to Particular Facts.

A Consciousness of all this Growing Power, and the great
 Danger of farther Advances, was what did doubtless induce
 the Parliament of Ireland to Pass the *Test Act* ; excluding the
 Dissenters from Places of Trust and Power, as the most visible,
 and prudential means to Preserve at least our Ecclesiastical Con-
 stitution from the Machinations of those, who are bound by
 Principles to Subvert it.

I proceed now to the Fifth Period, *viz. From Passing the
 Test Act till this Present Time.*

This Act was no sooner Passed, but Numbers of the Dissen-
 ters evaded the Force of it, by Conforming *Occasionally*, and
 Taking the Sacrament, to entitle them to Places of Trust and
 Profit. There was another Rank, who would not prostitute
 their Consciences, but had the Hardness against the Letter and
 Construction, and in Contempt of that Law, to continue Bur-
 gesses and Aldermen of Towns, without ever Qualifying them-
 selves, and in all likelihood had continued so till this day.

Had

Had it not been for a Resolution of the *House of Commons* obtained in their Debates upon a Petition prefer'd by the Lady *Donegall*, charging Mr. *George Mc. Artney*, with some Irregularities in the Government of the Corporation of *Belfast*. How that Affair was drop'd and miscarried in the *House*, I know not, but this is certain, that it produced the Sense of the *Commons*, with relation to the *Test Clause*, which seem'd of vast Importance to the Interest of the Church, viz. That all the Burgesses of *Belfast* were obliged by that Act to take the *Sacramental Test*; and consequently the Places of those Dissenting Burgesses, who had refused to Qualify themselves, were void.

No sooner was the Sense of the *House of Commons* given in this Point, than Mr. *Mc. Artney* call'd an Assembly, and fill'd all the Places of the Unqualified Burgesses with Church-men.

It was then expected, when all the Corporations in this Kingdom, in the same Circumstances with *Belfast*, would follow that Example: But to the amazement of all men, who reflect upon the thing it self, and the Consequences, which might follow, there was scarce One of the Inferior Corporations of this Kingdom, that thought fit to follow that President; but most of all the Places of the Unqualified Dissenting Burgesses are kept vacant to this day, without the least Regard to the Letter, Intention or Construction of that Act of Parliament, to what end is much more easie to see, than to be well accounted for by the Magistrates of such Corporations, who were obliged to put the Laws in Execution.

When this Resolution concerning the Dissenting Burgesses had Pass'd the *House of Commons*, the Clamour of Persecution began to rise to it's highest pitch, it was in the Mouths of all their Agitators, *their Hands were tyed up; Padlocks were put upon their Swords; they could not take up Arms, either as Officers or Soldiers to Serve Her Majesty, till that Act was Repealed.* The News was now spread universally all over the Nation, that the PRETENDER was expected, and that the *Irish* were preparing to Rise in Favour of Him. Now they began in a new stream, viz. That this Act had created ill Blood, divided the Protestant Interest, and weakened their Force against the Common Enemy. It was industriously given out, that the Dissenters were resolved to a Man, not to take up Arms in Defence of their QUEEN.

and

and Country, should the *Pretender* land; but stand by, and let all the Gentry and Nobility, who had marked them with such a Badge of Infamy, *fight for themselves*. And to encourage them in such Principles of *Passive Obedience* to the *Pretender*, and of *Resistance* to the QUEEN, there was a most execrable Paper Published, and Dedicated to the QUEEN's most Excellent Majesty, and industriously spread amongst the *Northern Dissenters*, in which this Principle is most impudently advanced.

Vid. Paralel,
p. 20.

" If ever (says that Author) the *Papists* in *Ireland* should Rebel, and commence a New Massacre, and the *Protestants* of the Established Church of *Ireland* taking up Arms, should say to the Dissenters, come help the Lord against the Mighty, and the Dissenters should say, No, Gentlemen, &c. Pray take care of your selves, fight for your selves. We are content to appeal to the World, whether such an Answer, would not be fair and just in the Dissenters, if the Case came to a Crisis. It is here observable, that this Author doth not in the least suppose in this place, that the Dissenters of *Ireland* were by the Act, deprived of the Power of Serving the Queen and Country, but that they ought not, if Matters came to a Crisis.

It seems this Critical Juncture arived, when they expected the *Pretender* to invade *Scotland* they then began to press upon the Difficulties of the Publick. Great Art was used, and Application made, wherever they had the least Influence to obtain Addresses to Her Majesty with Inuendo's, that their Incapacities by the *Test Act* was a Grievance to the Nation. Amongst the Managers in this Affair, there was one *Adair*, the *Presbyterian* Teacher at *Carickfergus*, who had clandestinely procured an Address of his own, to be Subscribed by some few of the Town-Jury, without the Privy either of the Mayor, Aldermen, Recorder or Burgesses of that Corporation, which they so highly Resented, that they sent up the following Advertisement to *Dublin*, to be Published in a Printed News Paper, which was accordingly done in the *Flying-Post* for September the 30th 1708. and is as followeth, " Whereas in the *Dublin Intelligence*, Dated

Vid. Flying-Post of Sept.
30th Ann 1708

" Saturday, August the 28th 1708. is Printed an Address, Entituled, *The Humble Address of the Grand-Jury, and other Inhabitants of Her Majesty's most Antient and Loyal Corporation*

" of

“ of Carickfergus in the Kingdom of Ireland, at the General
 “ Quarter-Sessions of the Peace, held for the County of the said
 “ Town, at the Tholsel thereof the 19th day of April, 1708.
 “ The MAYOR, Recorder, Aldermen, Sheriffs and Burgesſes of
 “ the ſaid Town, at an Aſſembly held the 10th day of Septem-
 “ ber, 1708, do declare, That the ſaid Addreſs is not the Ad-
 “ dreſs that was made at their Quarter-Sessions, by them Ap-
 “ proved and Preſented to Her Maſteſty ; and which Her Ma-
 “ ſteſty was pleaſed graciouſly to Receive, and that the Author,
 “ and Publiſhers of the ſaid Printed Addreſs have made, and
 “ Publiſhed the ſame without the Approbation, Conſent, or
 “ Knowledge of the ſaid Corporation, therefore they do diſ-
 “ own and diſclaim the ſaid Printed Addreſs.

Signed by Order,

Hugh Smith, Town-Clerk.

BUt it ſeems theſe Undertakers for the Party, had leſs Op-
 poſition in *Dublin*, where they gained their Point, and
 had this Grievance inſinuated in the Addreſs of that City,
 that Her Maſteſty might be induced to believe, Her *Metropolis*
 had interpoſed in behalf of the Perſecuted Diſſenters of *Ireland*,
 to have them put into Places of Truſt and Profit. This raiſed
 an Amazement and Indignation in all worthy and conſiderate
 Men, to obſerve how the City could be influenced, to act what
 was judged ſo contrary to the Sentiments of a Majority of *Al-*
dermen, Common-Council-Men and Freemen.

But none of theſe Addreſſes mentioned, (and it is certain the
 Diſſenters could obtain but very few to their purpoſe) came up
 to that bold and daring Addreſs, ſent to Her Maſteſty from the
 Diſſenting Miniſters of the *North of Ireland*, both in their own
 Name, and in the Name of thoſe they Repræſented ; in which they
 firſt introduce their Demands from the Queen, in the moſt ex-
 alted Encomiums of their own great Merit from Her Maſteſty,
 and the Publick, in theſe words, viz. *Our Untainted Loyalty*
in all Turns of Government, &c. are the natural Conſequence of
our known Principles. And afterwards with great Modeſty and
 Deference give Her Maſteſty to underſtand, That they deeply re-

Vid. Addreſs
to the Queen,
from the Diſ-
ſenting Mini-
ſters of the
North of Ire-
land, An. 1708

gret, that the Gentlemen and People of their Perswasion, are deprived of Serving Her Majesty and their Country. Meaning this or nothing; That while the *Sacramental-Test* continues, neither the Gentlemen, nor Common-People of their Perswasion should Serve Her Majesty, if She commanded their Assistance, either upon an Invasion, or upon an Insurrection of Her Subjects. For it is plain, when they say, both the Gentlemen and People are deprived of Serving Her Majesty and their Country, they must mean, that they are deprived either of the *Power* or of the *Will* of Serving; they are indeed cautious not to mention either, and only say *They are deprived of Serving*, not of the *Power*, nor was it possible, they could be so ignorant to imagine it themselves, whatever they would insinuate to the Common-People, (for whom this Address seems principally calculated.) For altho' the Act of Parliament doth exclude the Gentlemen of their Perswasion from Places of Trust and Profit, who will not qualify themselves by Taking the *Sacramental-Test*; it cannot be pretended, that it deprives the Common-People from the *Power* of Serving their Queen and Country, who are not supposed to be in Commission: This can neither be collected from the Letter, Intention, or Construction of the Act, nor do I believe, that any one of those Gentlemen, much less of the Common-People, would think himself liable to a Penalty from that Act, should he (when required) take up Arms as a *Volunteer*, in Defence of his Queen and Country; notwithstanding this Insinuation of the Dissenting Teachers.

Can it be presumed, that the Queen, when She commanded her Protestant Subjects to be Array'd, and take Arms upon the Invasion of the *Pretender*, in Defence of Her Person and Government, could intend to betray Her Presbyterian Subjects of this Nation, into a Breach of an Act of Parliament, who could not be supposed to take the *Sacrament* in the Established Church, or that such of Her Soldiers, who are Dissenters, and have served Her Majesty and their Country in Her Armies, are liable to the Penalties of that Act, for not Taking the *Communion* in the Established Church, none of them being required thereunto. This cannot be presumed with the least face of Reason, and therefore it is manifest, that those Dissenting Ministers, who Addressed the Queen in that manner, could not believe, that
the

the People of their Persuasion were deprived of the Power of Serving their Queen and Country. And there being no *medium* in this case betwixt the *Will* and *Power* of Serving, and neither being expressed, 'tis evident they must mean this or nothing, That their People were deprived of the *Will*, or would not Serve their Queen and Country, till that *Test-Act* was Repeal'd.

It could not be imagined, that the Dissenters durst be in earnest with their insolent Threats, till a little time gave us grounds to apprehend, that they resolved to be True to their Principles, and follow the Directions of their Spiritual Leaders.

For when the Government of this Kingdom had given out Commissions, to Array the *Militia* upon the Threatned Invasion of the *Pretender*, and Insurrection of his Adherents; Numbers of the Dissenters seem'd resolved to follow this Advice of their Teachers, who had before declared themselves their *Representatives*. The following Account of their Behaviour upon that Occasion, I will give *verbatim*, as I had it from some Gentlemen, who were Commissioners of this Array in the most Populous Parts of the North of Ireland, and where the Power of *Presbytery* is most prevalent.

Vid. Address
to the Queen,
Anno 1702.

*An Account Given, and Subscribed by Brent Spencer Esq;
One of the Commissioners of Array for the Barony of
Massereene.*

“ U Pon the Invasion by the *Pretender*, when the *Militia* of
“ the North of Ireland was to be Arrayed, it was ge-
“ nerally talked, That the Presbyterian Dissenters would not
“ take up Arms, nor take the Oaths, which were to be Admini-
“ stred to the Commissioners of Array. Upon the Day appoint-
“ ed for the Array of *Militia* in the Barony of *Massereene*, Brent
“ Spencer Esq; One of the Commissioners, and a Lieutenant
“ of the County, and who was to be Captain of the Troop,
“ which was then to be Raised, appointed the Persons, which
“ were to be Arrayed to compleat a Troop, and Foot-Company,
“ to meet him at *Lisburn*. Upon the Call of the Roll of such
“ Persons, who were judged best Qualified to Serve, one Ri-
“ chard Granger, Merchant at *Lisburn*, at the Head of several

Note, That Mr. Mc. Crackan the Non-Juror is their Teacher, and consequently such Jacobite Principles must have been infused by him,

“ Ruling Elders, and other Presbyterians, upon the said Mr. Spencer’s tend’ring the *Oath of Allegiance*, absolutely refused to take the said *Oath* to Her Majesty, in which they all concurred to a man, saying that there was something in that *Oath* relating to the *Prince of Wales*, and that God forbid, they should swear, That He was not King James’s Son; upon which they desired the said Mr. Spencer to read the *Oath* to them, which he accordingly did; upon which they desired time to consider of it, and went immediately out of the Court, and in a short time returned again, and said, they had considered of it, and finding nothing in it relating to the *Prince of Wales*, were willing to take it, and accordingly did. But besides these Persons before-mentioned, who were headed by *Richard Granger* aforesaid, there were several other Dissenters, who absolutely refused the *Oath of Allegiance* in the Face of the Court, particularly one *Small* and one *Young* married to the Sister of Mr. Mc. Crackan, the Non-Juring Teacher of *Lisburn*, as Mr. Spencer is informed; they refused the *Oath*, after it was publicly read, in a most insolent and impudent manner. Upon Refusal of which, Two Persons and Others, Mr. Spencer proposed to *John Peirce Esq;* the other Commissioner, that the Act of Parliament would justify the Committing of them; upon which Mr. Spencer was assured by men of Credit and Reputation, that it was rumour’d amongst the Presbyterians, *If all who refused that Oath were Committed, all the Goals in the Country would not hold them.* To this Relation Mr. Spencer has Subscribed and will stand to every Point thereof.

A farther Account of this matter, take from a Letter writ by *Westenra Waring Esq;* to his Friend, the Original whereof is in my Possession.

SIR,

Belfast, May, 25th: 1710.

That I may fully answer your *Querie*, viz, How I observed the Dissenters to behave themselves, and to be affected to Her Majesty’s Service and the Preservation of this Kingdom, during the late Invasion threatened and attempted by the Pretender

der and his Adherents against Her Majesty's Dominions. It will be proper to acquaint you, that pursuant to the Commission of Array for the County of Antrim, and the annexed Instructions thereunto. The Commissioners met at Antrim about the Beginning of May, 1708. and Sub-divided themselves, the better and more speedily to execute the said Commission in the several Baronies of the said County; that I was of the number of the Commissioners, appointed to array Part of the Barony of Belfast, at Belfast, on Thursday the 20th of May, 1708. aforesaid, where the Country-People to a great number appeared; that the Persons we first pitched upon for the Service, were of the Established Church of Ireland, who, upon the Oaths of Allegiance being tender'd to them, readily and chearfully took the said Oaths, and shewed themselves Resolute and Hearty for the Service, and to Defend to their utmost powers Her Majesty's Government and the Kingdom against the Pretender, and all Invaders whatever; that when We came to tender the said Oaths to the Dissenters, they shewed themselves averse to take them, very unwilling to Serve in the Militia, for the Defence of the Country; and those of them that did take the Oaths, seem'd to take them thro' fear of Punishment, and by Compulsion, and with an apparent great Reluctancy; and Many of them absolutely refused to take the said Oaths, or to be enlisted in the Militia, particularly where I arrayed the Inhabitants of the Parish of Temple-Patrick, all or most of them being Tenants to Clotworthy Upton Esq; would not take the said Oath, nor be Enlisted: Mr. Schaw and I committed Fourteen of them, whom we had pitch'd upon for the Service, upon their Refusal to take the said Oaths, or to Serve in the Militia; the Names of those Persons are John Jackson, John Boyse, John Bryerly, William Karbison, John Greenhall, Gilbert Drenon, James Martyn, James Hunter, Thomas Coleman, James Moor, Samuel Wright, James Toddet, Allen Neal, Mun-go Davison— Before the Mittimus for these Persons to send them to Goal could be drawn, they Petitioned to be Bailed till the 1st of June following, being the next Meeting of the Commissioners upon Adjournment; alledging they were unacquainted with the nature of the Oaths, and that in that time they would inform themselves from their Landlord Mr. Upton, and the Presbyterian Teacher in the said Parish of Temple-Patrick, of the Signification and Import of the said Oaths, and would be advised by them about Taking the said

said Oaths. This Petition of theirs Mr. Schaw and I granted, and James Crafford, Constable of Temple-Patrick was Bound in Recognizance of Twenty Pounds sterl. that the aforesaid Persons should all of them appear before the Commissioners at the next Meeting on the 1st of June following; but not any of the said Persons appeared on the said 1st of June, and the Clerk had Orders to return the Estreat of the aforesaid Recognizance of Twenty Pounds of the Constable bound for them. The Storm of the Invasion blew over, God Almighty was in His great Mercy pleased to avert the Danger, and the Compliment of the Militia was made up without them.

That part of the Barony that was appointed to be Arrayed at Straid, on Tuesday the 25th of the aforesaid May, 1708. consisted most of Dissenters, and as I am credibly informed, They in a full Body, and some Gentlemen at the Head of them absolutely refused to take the said Oaths, or to Serve in Defence of their Country at that time. Of this Mr. Andrew and Mr. Edward Clements can give you a perfect Account, who acted as Commissioners at that Array.

For the Town of Belfast a Company consisting of Ninety Persons was to be arrayed, the said Company to be Commanded by the Sovereign of the said Town for the Time being. When the said Company was drawn out on the Array, the then Sovereign and the other Officers took the Oaths at the Head of the Company, notwithstanding which good Example the Dissenters of the said Company, to the Number of Twenty Six at least absolutely refused to take the said Oaths. And of this Particular you may be more fully made acquainted by the said Sovereign. This is the most perfect, plain and comprehensive Account I can give of my own Knowledge and Observation in this Affair, which in compliance with the Request, you were pleas'd to make to me when I was last in your Company, I now send you; the Relation is very true, I know not of what Service it may be to you. I am,

S I R,

Your most Humble Servant,

West: Waring.

IT will be evident to any Impartial Enquirer, who compares the Writings and Addresses of the Dissenting Teachers, with the Behaviour of their People ; how far such Teachers have been the Trumpeters, who have sounded the Retreat from the Service of their Queen and Country, and that I may not rest purely in a speculative Proof of this Imputation, I here produce a Letter written by the Reverend Mr. *Edward Mathews*, Curate at *Carrickfergus*, relating to the Conduct of one *Adair* a Dissenting Teacher of that Place, upon speeding the Commission of Array ; that part of the Letter which refers to this Point, is in these words, *viz.* “ You know what Opposition
 “ the Commissioners of Array met with in the County of *An-*
 “ *trim*, upon the Array of the *Militia*, which made our then
 “ *Mayor*, Mr. *Horsman*, apprehensive of the same difficulties in
 “ Arraying the *Militia* of this Place ; and therefore as the like
 “ lieft way to obviate them, apply’d himself to Mr. *Adair*,
 “ the Presbyterian Teacher of this Town, desiring that he
 “ would with his Presence and Advice influence those of his
 “ Persuasion, peaceably to take the Oaths offered to them by
 “ the Commissioners ; notwithstanding which Request, and
 “ that the Refusal of the Oaths in the County of *Antrim* made
 “ a great Noise, and was spreading amongst the Crouds here,
 “ whether industriously or no, I cannot tell, That *they must all*
 “ *Swear to be Church-men* ; when the prefixed Day came, Mr.
 “ *Adair*, to the *Mayor*’s great Surprise, thought it most conve-
 “ nient to Ride our of Town. This, *Sir*, is the plain Matter
 “ of Fact, for the Truth of which I will be answerable.

I would gladly be informed by the Dissenting Teachers, who had Addressed the Queen in the Name of *those they Represented*, whether such Practices be consistent with that *Untainted Loyalty*, they profess to Her Majesty from their known Principles. This is so gross and palpable, that it is Amazing, how men can have a Front to face it ; yet they seem so little touched with either the sense of Shame or Guilt in this Matter, that I believe they would not stand to Preface the next Address, they should send to the Queen with the same Professions of *Untainted Loyalty* ; and in this they would but follow the laudable Example of their Predecessors in *England*, of whom my Lord

Clarendon

Vid. Clarendon's Hist. 8o. pt. 3d. p. 216 Clarendon relates, " That when the Presbyterian Ministers disputed with King Charles I. about *Episcopacy*, they all behaved themselves with that Rudeness, as if they were to be no longer Subjects to the King any more than to Bishops; and Two of them, *Jenkins* and *Spurstow*, plainly and freely told Him, that if he did not consent to the utter abolishing of *Episcopacy*, *He would be Damn'd*. They lived after the Restauration of King Charles II. and according to the Modesty of that Race of People, came to kiss His Majesty's Hand, and continued the same Zeal in all Seditious Attempts.

Vid. Clarendon's Hist. 8o. Vol. 1. p. 165 These Dissenting Teachers could not be ignorant; that the Hearts and Hands of their People, had ever depended upon their Tongues in all Overturns of Government, either attempted, or effected by them ever since the Reformation; that their Power at this Time is no less than it was in *England*, at the Beginning of the Troubles in 41. when as my Lord Clarendon observes, " They were of great Authority, because they were to inflame all sorts of Men upon the Obligation of Conscience; and in order thereunto had liberty to erect a Tribunal, the most Tyrannical, over all Sorts of Men, and all the Families of the Kingdom: So that the Preacher reprehended the Husband, governed the Wife, chastised the Children, insulted over the Servants, &c. They could not forget how great their Influence had been in *Ireland*, Anno 1649. when they could engage their People to suffer any Persecution, rather than Serve as Officers or Soldiers under the Lord of *Ards*, or Marquess of *Ormond*, acting by Commission from King Charles II.

Vid. Declaration of the Presbytery at Bangor, Anno 1649.

They know with what Spirit their People are charged at this Juncture; and how it is in their power to direct them, as they please. And therefore had they been Persons of that *Untainted Loyalty* to the Queen, as they pretended; they would have cheerfully embraced that Occasion to animate their People, to encourage them to Arm in Defence of Her Majesty and their Country; and would not have so scandalously with-drawn themselves, from instructing and directing them, in whom they had raised such unaccountable Scruples upon tendering the Oaths. It was surely their Duty to have been present to Rectifie their Principles, and Satisfie their Doubts, had not they themselves instilled the One, and raised the Other.

To give you a Sample of the nature of those Principles, which were infused into the Common-People, take the following Instance, upon which I do lay the greater stress from the Aggravation of it's being offer'd to a Person of no less Consequence and Authority in his Country, than Mr. *Charles Oneal*; who when Commissioner of Array, was expostulating with such of the Dissenters, who had raised their Set of Scruples against Taking the Oaths, and asked one of them *Whether he would not Swear to be True to the Queen?* Sir, Reply'd the Fellow in the Face of the Country, *We'll be True to the Queen, as long as She will be True to us.*

It is probable, this Conditional Subject was a Disciple of a Celebrated Elder and Patriot in that Country, who had the Hardiness to Drink at a Publick Table, *To his Sovereign Lord the People.* But such *Untainted Loyalists* would do well to consider, that our Monarchy is not yet Reduced so low, to be insulted in this manner with Impunity; that we have still sufficient Numbers, whose Principle it is to drink to their Sovereign Lady the QUEEN, and take Arms in Defence of Her Person and Government, and Oppose all such, who (upon any pretence whatsoever) dare refuse the *Oath of Allegiance* to the Queen, or to *Abjure the Pretender.*

How far their Teachers have exerted themselves, in poisoning the Minds of the People with such Principles, you may judge by the following Account, which I had from Persons of Undoubted Credit and Veracity, who will be answerable for any part, which may be denied either by Mr. *Mc. Crackan*, or any of his Advocates.

" Mr. *Mc. Crackan* the Non-juring Teacher of *Lisburn*, at a
 " Communion held in the Parish of *Anahilt*, in the County of
 " *Down*, about 2 or 3 Years ago Preached a Sermon upon a Text
 " out of *Galatians*, Chap. v. vers. 1. His Method of Speaking to it
 " was, *First*, He enlarged upon the Slavery of the Jewish Yoke
 " of Ceremonies; *Next* he descended to the Popish Yoke; and
 " then fell to a Third Yoke, in the manner following, viz.
 " *There is* (says he) *another Yoke, as bad as any of the former. I*
 " *mean the Yoke of Common-Prayer, of Kneeling, of the Sign of*
 " *the Cross, of the Surplice, &c. That is the Devil's Yoke, and*
 " *they that bear it, are in the way to Hell. I see a great many*

of you here, that go that way, I tell you again it is the Devil's
 "Take; but Christ's People they say are to be tryed by it; but I
 say, they that are Christ's People will never submit to it; and for
 my part I think the GOVERNMENT have no Good in their Eyes.
 From this last Expression it is evident, this Incepdary would
 insinuate to his Presbyterian Hearers, that the Government was
 not True to them, and consequently by the Principle advanced
 to Mr. Ouel, they were not to be True to the Government. But
 the Sting of the Doctrine here Preach'd, does no lie entirely in
 that Point.

You may remember, that I shew'd from Mr. Mathew's Letter, how it was industriously spread thro' the Country, that the
 Oaths which were to be tend'red by the Commissioners of Ar-
 ray were, That the Dissenters must all Swear to be Church-men.
 This Mr. Mr. Cruikshank must in all probability have insinuated
 to his Congregation, when he told them, That Christ's People
 were to be tryed, and that They, that are His own People, will
 never submit to it.

I am inform'd, that this Non-juror Preached the same Ser-
 mon in different Places, and then I think it is no Secret, how
 the Common-People in those Parts of the North have been ter-
 rified by such Amusements, as every Dissenting Teacher in the
 Nation must have known to be both Absurd and Ridiculous.

During this last Period, the Affairs of the Church and Kirk
 of Ireland seem'd to draw near a Crisis. The Beam was lift up
 with the Church and Laws in one Scale, and the Kirk with a
 dead weight of some Persons in Eminent Station in the other.

About this time the Minister of Belfast was cast in a Suit,
 which highly concerned the Interest of the Established Church
 of Ireland; the Judgment and Reasons upon which it was
 groundd having entirely defeated the Act of Parliament, for
 the Provision of Ministers in Towns Corporate, and effected most
 if not all the Commissions of Valuation which had been, or
 could be granted by Virtue of that Act.

There was not one Parish in any Town Corporate in this Na-
 tion, even where Commissions of Valuation had been granted,
 from the first making of that Act till this day, that this Judg-
 ment did not effect, except some of the Central Parishes of the
 City of Dublin, that appears from the principal Reason, upon
 which

which this Judgment was grounded, and the only one insisted upon by the Lord Chief-Justice *Pyne*, viz. *That Belfast was a Town Corporate within a Parish, and that Act was intended for the Relief of such Ministers only, who had Parishes within Towns Corporate.* Whereas that very Counsel, who had either fram'd or modell'd that Act, and who must be presumed to have best known the true Intent and Purport thereof, had, in a short time after that Statute was made, Issued out Commissions of Valuation to the several Towns Corporate of *Cork, Kinsale, Limrick, Clonmel, &c.* in every one of which the Parishes extend beyond the Limits of the Towns Corporate; and the Commissions were issued in the same Form with that of *Belfast*. A full Account of which Proceeding I intend very soon to Publish.

There never surely was any Suit, which the Dissenters in general made more a *Party-Cause*, and which they and their Advocates laid more to heart; and indeed (all things being considered) it is not to be wonder'd at, being likely to prove of the last Consequence to the Interest of the *Kirk* upon several Accounts.

First, By sinking the Income of the Established Clergy in such Frontier Posts, which Places they had most vigorously attacked in the *Northern* Parts of the Kingdom, and which in the Progress of their Conquest *Southward* they intended first to invest, as appears by their Mission to *Drogheda, &c.* which followed immediately upon this Defeat.

Secondly, They could not but foresee into what a Dragonable State, this Judgment would Reduce all Ministers of Towns Corporate in this Kingdom, even where the Valuation had been granted: An Opinion having been given to the Convocation, Sign'd by several Eminent Lawyers, *That whatever Judgment was given in this Suit, it would be so General, as to effect all Towns Corporate of this Kingdom, who might be entitl'd to such Valuation by Virtue of the Act for Provision of Ministers in Towns Corporate.*

Thirdly, It was evident, That the Clergy in Towns Corporate, where the Valuation had obtained, must lie at the Mercy of any of their Capricious Parishioners, who might take Advantage of this Judgment on Record in the *Queen's-Bench*: So that either the Principles or the Subsistence of such Ministers must depend upon the Humour of every Recorder, who may have the Direction of such Corporations. This the Dissenters might

imagine, would oblige the Clergy in such Places to that kind of Moderation in their Principles and Practices, which might serve for a Scaffold to erect the *Kirk* upon the Ruins of the Church.

Upon such Motives as these, it is plain, the Dissenters were so eager in this Suit, that nothing was more common with them, than to declare, *That they would spend vast Sums of Money, rather than be cast in that Cause.* I was informed by the Reverd. and Honble. Mr. *Chichester*, That he was present in *Belfast*, when one *Steward*, a Gentleman who lived in *London*, encouraged the Dissenters of *Belfast* to carry an Appeal to *England*, (should they be Cast here) and that he, for his own part would engage to Raise an Hundred Pounds in *London*, towards Prosecuting the Appeal.

* The Lord Chief-Justice Pyne, Mr. Justice Mc. Artney, from whom Mr. Justice Coote differed in Opinion, and gave it for the Minister.

It is not to be imagin'd, what Alacrity and Resolution this Defeat of the Church gave the *Northern* Dissenters; and what vast Credit it gain'd to the * Two Judges, who had so resolutely controld the Judgment of the Lord Lieutenant and Council, and took a Power out of their Hands, which was ever before judged to be manifestly Vested in them by Act of Parliament, and which they had exercised so often without any Opposition, ever since that Act was made.

It was every day expected, when all the Towns Corporate in this Kingdom, which were under the same Circumstances with *Belfast* should follow this President; (a Record of a Judgment in Fact standing against all such Ministers.) But to the great Credit of such Corporations, there was none, which offered to take the Advantage of that Judgment, but one of the Parishes of *Cork*, in which, altho' the Minister had for many Years enjoy'd the Valuation without any Interruption; yet the Present Incumbent Mr. *Maul* assured me, that his Parishioners were lately commencing a Suit against him, on the strength of that Judgment on Record in the *Queen's-Bench*, given in the Case of *Belfast*; but I have been since informed, that for some Reasons they thought fit to let that Affair drop at present.

The Minister of *Belfast* was obliged to acquiesce in this Judgment, durst not venture to prosecute an Appeal, foreseeing the Consequence of having such a Judgment Confirmed, which was much to be feared, as matters then stood.

In

In the mean time the Established Church was so Secure, that no man durst with any Safety to his Reputation, if not his Person, say *She was in Danger*.

For this, you had the words not only of some of her own Members, who pretended to be Pillars within, but of some Eminent Presbyterians, who set up to be Her Buttrices without, and would *drink to her Prosperity*, and declare *they never would desire Presbytery to be Established*. 'Tis true, there were others, who really thought the Church past Hopes, and the Kirk past Fears. And it is plain, their Opinion seem'd but too well grounded, when the Kirk had now arrived to the same pitch, that they had risen after Presbytery was Established in Scotland, and that you may the better judge of the Degrees of their Elevation in those different Times, take the Two following Relations.

The First came to my hands after I had finished that Period, to which it belongs in point of Time ; but with respect to the Matter I think it very pertinent in this place, being so exactly agreeable to the Posture of their Affairs, during the Government of this Kingdom under His Excellency the Lord Wharton.

This Account I received from a Reverend and most Worthy Prelate, as his Lordship had it out of the Secretaries Office in London.

SIR,

Dublin, January 3. 1711.

I Do remember, That July 1690. or thereabouts, I heard of some Designs of Dissenters to the Disadvantage of the Church in Ireland ; upon it I went to the Secretaries Office, and there I understood, that Two Petitions had been presented to the King by the Lord Massereen, Sir Robert Adair, and one Abernethy, in the first there was a Project to abolish Episcopacy in the North of Ireland, according to the Model of Scotland. The Reasons for this were, That that Country was entirely Scotch, at least of the Presbyterian Perswasion ; That they had the whole Charge or Care of the Souls of that Part, and that They were the great Instruments of Setting up and Supporting His Majesty's Interest in that Country. This Account I had of the first Petition, but

I never could get a Copy of it. Of the second Petition delivered by the same Persons I have a Copy, the Substance of which I remember sets out the Purity of their Worship, and their many Services, the great Weight upon them from the Neglected Cures. And for their Support in the Discharge of their Duties, they desired, in order to encourage their Worship and Discipline, till there could be a Legal Establishment of Both, that the little Profit of the Deserted Livings of that Country might be Collected by them. This, they said, would encrease Prayer for His Majesty, and highly advance and strengthen the Protestant Interest and Religion.

It is certain the Repulse, which our Northern Dissenters met with in this and some other Attempts, made them more modest in their Demands for some time. They seem'd to acquiesce in an Indulgence, which they did with reason prefer to a Toleration. But they still lay upon the lurch, waiting for proper Occasions; it seems the Efforts they made upon the Invasion of the Pretender did not answer, they found the Legislature were not Reduced to such Difficulties, to be insulted and threatned into a Repeal of the *Test*: However it seems during that struggle, they were spirited up to the same Height, that they had been, when they Petitioned the King for the Church-Livings, as before-mentioned.

And this you may learn from the Second Relation given to me by the Reverend Mr. Ford, Arch-Deacon of Derry, with Authority to Publish it, viz. *That when his Proffor George Leake was setting his Tythes in the Diocess of Derry for the Year, 1710. several of the Parishioners demanded of the said Leake, that he should engage before Witnesses to Return the several Sums agreed for, Provided that They, who were Dissenters, should be exempted from Paying their Tythes, before the Terms of their Respective Payments became Due.*

This Fact, however extraordinary it may seem, can be no just matter of Admiration, when we consider the Conditions of the Church and Kirk of Ireland, as they stood towards the latter end of this last Period; of this you may form a Judgment from the following Fact, too Recent to be forgotten, and too Notorious to be deny'd.

The Northern Presbyterians had, by Synodical Acts of their Illegal Assemblies, sent out Missionaries to invade our Conforming Congregations

Congregations. This Invasion, however against the Rules of their Discipline, (requiring a **CALL** from the People, which they had constantly before expected) began to grow Formidable to the Established Church.

The Conquests of the Dissenters had been long confin'd to the Northern Parts of Ireland, but they now began to proceed Southward. Dissenting Teachers were sent to *Cork, Kinsale, Galway, Belurbet, Eniscorthy*, and to many other Places, where they never had the least footing before. *Drogheda* was the first Corporation, that durst make a stand against this prevailing Power of *Presbytery*, and it is highly probable their Success in that point would have governed all the rest. This Corporation attempted to put the Laws in Execution, and proceeded so far towards getting a Final Judgment against them, that the Dissenters had no resort, but to fly to His Excellency the Lord *Wharton*, then in the Government; and in that Crisis His Excellency was pleased to interpose, and procured them the Sanctuary of a *Noli Prosequi*, just as the Legal Penalty had almost reached them. It must be allowed, that His Excellency was so Candid in this Affair, that he had before intimated in his Speech from the Throne, *That the Dissenters of Ireland were neither to be Persecuted nor Molested*. And by this Practical Comment immediately following, we must believe that He intended, *The Dissenters should not be molested in their forcible Entries into our Corporations and Congregations*.

This further appears from His Excellencies refusing to Interpose in behalf of the Church, when apply'd to by my Lord *Primate* in this Case; and afterwards Interposing with this *Noli Prosequi* in behalf of the *Kirk*, when apply'd to by Mr. *Stephens* Agent for the Dissenters. The whole Procedure of which Fact with all it's Circumstances, I refer to the Second Part of this Paper.

This Fact as truly stated, must needs strike all true Sons of the Church with an entire Conviction, that nothing less than Her Ruin was in the direct view of Some, and Connived at by Others. I profess it seems so glaring, that I cannot conceive how it is possible to obscure it; and if Attempts should be made to raise such Clouds, it is hoped the following such Facts will be able to Dispel them.

The End of the First Part.

The

The Second Part.

HAVING thus far traced the General Behaviour of the Dissenters, from the Beginning of the Rebellion in 1641. I now descend to the *Enumeration of some Particular Facts well Attested, Illustrating and Confirming what is Affirmed of them in the First Part.*

FACT I.

THE Dissenters of this Kingdom presume so far to exert the inherent Right of *Christ's Kingdom*, (as they phrase *Presbyterian Government*) that they Convene *when & where* they please; form themselves into *Presbyteries, Classical and Provincial Synods*, in which Assemblies, by the Principles of their Ecclesiastical Polity, they exercise a Jurisdiction Superior to, and independant of the Civil Magistrate in many Instances. These Assemblies are Frequent and Numerous of late, very Publick with an Appearance of Authority, at some times; as Private with Doors and Windows shut, at other times; insomuch that all Considerate Men are amazed at their Presumption, and alarm'd at the manner of their Proceedings.

It is presumed, this Fact will not be deny'd being so Notorious; but because both the Matters upon which they proceed, and the Manner of their Acting in such Assemblies, may be a Secret to Many, I will give you one Instance, which may serve for all, as it was offered by the Reverend Arch-Deacon *Andrew Hamilton*, and read to a Committee of the Lower-House of Convocation.

A. D. Andr.
Hamilton D.D.
Information
to the Convocation,
August
1711.

“ Mr. *William Gray* a Dissenting Minister, before he was
“ Heard or Examined, was Suspended by the Presbytery, of
“ which he was a Member, for being Married clandestinely.
“ When he appeared before the Presbytery, he produced one
“ Witness, who swore his being present when Mr. *Gray* was
“ Married by a Minister of the *Church of England*, (as they ex-
“ pressed

" pressed it) and the Presbytery came to a Resolution to Sustain
 " (as they phrase it) the Marriage, and they enjoyned him to
 " make Confession before his own Congregation, to remove the
 " Offence given them by his being Married clandestinely. When
 " he had performed this, one *Stephenson* of another Congrega-
 " tion gave in a Libel, consisting of many Articles against the
 " said *Gray*, and the Presbytery still continued his Suspension,
 " tho' his Congregation applyed more than once, and very ear-
 " nestly in his behalf. It is to be observed, that One of the
 " Articles in the Libel was, *That the said Gray conversed much*
 " *with those of a different Perswasion.* Some time after the Libel
 " was exhibited, there was a Hearing in the *Meeting-House* of
 " *Derry* with their Doors open, and Multitudes of People pre-
 " sent, and several Witnesses were publickly examined by the
 " Presbytery. Before they came to a Sentence, *Stephenson* ap-
 " peal'd to the General Synod at *Antrim*, in *June, 1706.*
 " who referred the Cause to a Committee of Sixteen Ministers,
 " and as many Elders, to be Hear'd and Determin'd at *Strabane* ;
 " the Synod also appointed the Dissenting Minister of *Strabane*
 " (One of the Sixteen) to be Clerk to the Committee, and
 " to issue Summons for Witnesses, and Resolved that the whole
 " Expence, that should attend this Affair, should be defrayed
 " out of the Common Stock.

The Summons which were issued out, were in this Form.

" **WHEREAS** there is Information of Scandal given in a-
 " gainst the Reverend Mr. William Gray, and you
 " A. B. of the Congregation of D. can give some light therein.
 " These are therefore to desire and obtest you, as you value the
 " Glory of God, the Good of Religion, and the Maintaining of
 " Truth, to appear before a Committee of Ministers and Elders,
 " at *Strabane*, the *15th* day of July next. And this by Order
 " of the Synod is Subscribed by

William Holms.

" In this matter about Eighty or Ninety Persons were sum-
 " moned, some of the Communion of the Established Church,
 " particularly Mr. *John Hamilton* of *Drumeny*, in the Parish of
 " *Donoughedy* in the Diocess of *Derry*, who was a constant Com-
 " municant at his Parish-Church.

“ The Committee met at *Strabane* the first *Wednesday* of *July*,
 “ 1706. and after one day spent in Prayer and Preaching, chose
 “ a Moderator, and as I am informed took an Oath each of
 “ them to Examine and Judge impartially, Swearing after the
 “ manner of *Scotland*, with their *Right Hand lifted up*. They
 “ proceeded then upon the several Articles in the Libel, the
 “ Witnesses were called, and most of them sworn after the same
 “ manner, and the Committee continued Sitting from *Wednes-*
 “ *day* to the *Thursday* after, with their Doors open and vast
 “ Crouds of People present, and their whole Proceedings were as
 “ Publick, as any Court of Judicature possibly could be.

From all which, these Questions may be Reasonably pro-
 pos'd, viz.

First, If the Presbyterians of this Kingdom dare act with
 such an Appearance of Authority, in the Exercise of an Illegal
 Jurisdiction; if they presume to Proceed in so publick and a-
 vowed a manner, as in the Case mentioned: What may reason-
 ably be suppos'd the Subject of their Consultations, when their
 Assemblies are kept with the greatest Privacy, with their Doors
 and Windows shut, and guarded? If such be their Works of
 Light, what may we suppose to be their Works of Darknels?

Secondly, Since by these *Synodical Meetings*, as well as by
 their Monthly and Quarterly Communion, the Dissenters take
 an occasion of calling their Numbers together, *when* and *where*
 they please: Whether this Device seems not more Political,
 than Religious, and whether this Liberty of Numbering their
 People at such Times and Places, as they shall judge conveni-
 ent, may not prove of Dangerous Consequence?

The Tumults which were in *Scotland* in King *Charles I.* his
 Time, were generally concerted at those Assemblies, and after
 the Restauration the Rebellions of *Pentland-Hills* in 1665. and
 of *Bothwell-Bridge* in 1679. were managed in the same manner,
 their Place and Time of Communion and Rebellion were the
 same, Communion gave a colour for their *Randevouz* in such
 Numbers, and they immediately took the Field after their Sa-
 crament, which with them was in the most proper Sense a *Sa-*
cramentum Militare.

From hence it was, that such severe Laws were made in the
 latter end of King *Charles II.* his Time, against any such Ge-
 neral

neral Meetings on pretence of Religious Worship ; which may serve as an Answer to the Charge of Persecution on that account, when the Government saw themselves under a necessity of Restraining a Practice, which had produced Two Civil Wars within Fourteen Years.

It is farther to be observed, that the Established Church will not presume to act under any Legal Incapacity ; yet no sooner is Her Convocation Dissolved or Adjourned by Authority, but the *Kirk* dare Assemble by their *Inherent Right*, and pursue in their Regular Bodies, whilst the Assemblies of the Established Church are (a) dispersed and fly before them, Nor is this all, but we find that whilst the *Kirk* keeps the Field, and seems Victorious over the Church, instead of Triumphant in their Victory, they most preposterously raised the Cry of Persecution, for which I may confidently assert, That the Dissenters never had less grounds.

Sure they must know better what manner of Spirit She is of, how far from the furious Zeal of calling down Fire from above to consume them, when She has heaped so many Coals of Fire on their Heads to melt them down!

The Church has by her Clemency relaxed all those Cords, with which the Dissenters are bound, and in the moment of their Liberty and Relaxation, they have attempted to fasten upon Her, as She permitted them to rise, to stab Her in the Vital Parts of Her Constitution, assault both Her Doctrine and (b) Government, and at the same time have raised the Cry of *Persecution*, that the soft still Voice, the Sighs and Groans of our wounded and injured Church may not be heard, but drown'd and sunk in the Clamour they have raised.

(a) This evil
dent, when the
Convocation
was Adjourn-
ed by the
Lord Wharton,
in an unpre-
sented man-
ner to a diffe-
rent Day from
the Parliament
About which
time the Pro-
vincial Assem-
bly met at Bel-

(b) Vid. Boy-
se's Sermon,
The Scriptural
Bishop.

FACT. II.

IN the several Parishes in this Kingdom, where the Presbyterian Congregations are fixed, their Teachers have Considerable Numbers of Auxiliaries called *Ruling Elders* ; a kind of Ecclesiastical Volunteers of the *Kirk Militant*, who act as their Teachers Assistants in propogating their Schism amongst the Common People.

The eminent Danger of these Ecclesiastical Officers to the Established Church will appear, *First* by the Description of them taken from their Books of Discipline, Acts of Assemblies, and most Authentick Writers. *Secondly*, from some Practices in their Ecclesiastical Capacities amongst the People.

(a) *Vid. Treatise of Ruling Elders.* p. 21, 22, 23.

(b) *Ibidem,* p. 24.

(c) *Vid. 2d. Book of Discipline,* Ch. 6. *Sect. 2. Ibidem* Ch. 3. *Sect. 13, 14.*

(d) *Vid. Treatise of Ruling Elders,* p. 33.

(e) *Ibidem,* p. 41.

(f) *Vid. 2d. Book of Discipline,* Ch. 6. 7.

Treatise of Ruling Elders p. 59

(g) *Ibid. p. 79* 1st Book of Discipline. Ch. 6. *Sect. 4.*

Treatise of Rul. Eld. p. 81

(b) *Vid. Scotch Discipline.* p. 39.

(i) *Ibid. p. 79*

(k) *Vid. Acts of Assembly,* p. 376.

Vid. 1st Letter

Vid. 2d Book of Discipline, Ch. 12.

(l) *Vid. Wals. Steuart's Coll. concer. Discip.* &c. p. 92.

First, A Ruling Elder, (a) *Is the Name of a Spiritual Officer, who beareth Rule in the House of God, to whom alone the Power of Governing the Church belongs.* (b) *They are not Lay-men, as they are called out of Ignorance or Disdain; but are to be reckoned amongst that part of the Lord's Inheritance, which the Popish Church in their Pride, and others following them, call the Clergy.* (c) *They are Officers of Christ's Church, and that by Divine Institution, who when (d) once lawfully called, are to be still Elders, (unless they be removed there-from because of Miscarriage) (e) the People are to engage themselves to obey them, and to submit themselves to them in the Lord.*

(f) *In all Assemblies of the Church they have Power to Sit, Write, Debate, Vote and Conclude in all Matters that are handled therein, either Matters of Faith, Matters of Order, Matters of Discipline, &c.* (g) *Their Numbers cannot be well limited; but is more or less according to the Quantity of the Congregation, and Necessity of the People. It is convenient that the Congregation be divided into so many Parts, and that some competent Part be assigned to every Elder.*

The Object of this Inherent Power, vested principally in the Elderhip, acting in Assemblies, is as follows.

First, (h) To Discipline must all States within the Realm submit. Hence they derive the Power of Excommunicating the Superior Magistrates. (i) *These Officers by the Rules of their Discipline have power to handle External Things for Conscience sake. Hence they pretend an Inherent Right to intermeddle in matters of (k) War and Peace, when acting in a General Assembly; and to abrogate all Laws, which are found Noisom and Unprofitable, and not to agree with the Times, or are abused by the People.* Which inherent Right the Kirk has perpetually exercised, whenever She had Competent Power, in every Reign since the Reformation.

(l) *The Number of Ruling Elders are generally Equal, and may be Superior to the Ministry in their Assemblies.*

In the General Assembly held in *Scotland*, &c. upon the Breaking out of the Civil Wars in *England*, King Charles tells us in His Large Declaration, pag. 315. *Amongst the Members of it were Seven Earls, Ten Lords, Forty Gentlemen, and Fifty One Burgeses, many of them with Swords by their Sides, All which did give Voices, not only in very high Points of Controversy, but also in the Sentences of Excommunication pronounced against the Bishops.* Kings Large Declaration p. 315.

It has ever been the Rule of the *Kirk* (however their Discipline seems to prefer the *Poor* rather than the *Rich* to the Offices of Ruling Elders) to elect the Greatest Peers and the most Considerable Gentlemen in *Scotland*, to act in their Synods as Ruling Elders, whenever She attempted to exert her Inherent Right, or the People to invade the Prerogative of the Prince. And it is certain that the nature of this Power of the Eldership acting in Assemblies is such, that however Laws may be made in the Parliament, which may be judged by the *Kirk* against the Interest thereof; yet these same Elders, who may be over-rul'd in Parliament, have so far an Appeal to themselves, acting in these Assemblies, that they may by the Rules of their Discipline, declare those very Laws *Null and Void*; and that without any Appeal to any Judge Civil or Ecclesiastical within these Realms.

Vid. Book of Discipline, Ch. 12.

Thus far touching the Power of the Eldership, as it relates to the Prince and Laws, acting in the Assemblies of the *Kirk*.

Nor is their Power less Exorbitant with respect to the People. It is plain to any Person acquainted with their Discipline, that the Common-People are perfect Slaves and Vassals to these Elders, especially where such Elders have a good Understanding and act in Consort with the Minister, they command not only the Minds and Bodies, but the very Substance of the Poor People, whom I take to be actually in a state of Persecution, whenever their Elders please to be Tyrannical.

It seems the *Kirk of Ireland* has for some Years endeavoured to single out the most Considerable and Active Men in their Congregations, and who have the most numerous Dependants in point of Trade, &c. to be elected into the number of their Elders, and this in the course of their History will be generally found to preface some Attempt, towards the Erection of *Christ's Kingdom*:

Other-

Otherwise it is plain, it would not be so much for the Interest of the Ministers, to have such Ruling Elders, as govern the Ministry, and controul them in all their Congregations, Sessions and Presbyteries, &c.

These most Dangerous Enemies of our Established Church, are the powerful Labourers in Building up the Kirk, taking for their Materials all the loose Stones and Rubbish, they can pick from the Church.

They level and adapt themselves to the Failings of the Common-people, sigh and groan, to seduce the Melancholy; smile in the Face of those Stubborn and Undutiful Children, at whom the Church frowns, and are ready with open Arms to embrace those, whom She Excommunicates.

It is chiefly owing to the artful Application of these Lay, or rather Ecclesiastical Brethren, that in Places of this Kingdom, where their Power and Interest prevail, the whole Body of the Dissenters are so cemented together, that they confine their Trade, nay even their very Charity, as much as possible to themselves, and manage with such Artifice, that quitting the Established Church, and going to the Meeting, is made the Condition of many Persons Subsistence amongst them.

It is evident, the Security of our Constitution may depend entirely upon a timely Care, and Interposition in this Matter. For let the Church get never so many good Laws for Her Security, if the Dissenters can gain sufficient Numbers, those Laws will prove Withs and Cords too weak to bind them. So that if some effectual Care be not taken, to protect the Common-people from these Perverters, the whole Mass may be in danger of being seduced from their Conformity to the Established Church, to which end that part of their Discipline seems principally calculated.

It is matter of Admiration, that greater Numbers of the Common-people are not drawn over by them, and that so many of the Conformists stand still proof against all the Application and Artifice of these Lay-Missionaries. For it must be considered, that in the Conflict betwixt the Church and the Kirk, in the Preservation and Enlargement of their Respective Flocks, the Dissenting Teacher with his Eighteen, or perhaps his Thirty Six Volunteers is permitted to engage with One Established Minister

ster and his Two Church-Wardens, (both perhaps Prest-Men) and then it is easie to see what may be expected from this Unequal Engagement; neither is it consistent with the Character of a True Minister of Christ, to amuse the People by pious Frauds, and such Tricks, as I am firmly perswaded many of the Lay-Elders do.

Now laying all this together, and adding thereunto the Power and Influence, which the Dissenting Teachers and Elders have over their People, and that there can be no Instance given since the Reformation, wherein they did not endeavour to press forward by Violence, when they judged themselves capable of Retrieving the *Kingdom of Christ*, as they term Presbyterian Government. Would it not become the Wisdom of the Legislature, to preserve the Common-People from the Contagion of that Schism, which is thus industriously spread, with design to corrupt the whole Mass of the Common-People, to take the Firebrands from these Foxes Tails, and make any base Methods of perverting the People Penal, as they must be allowed Criminal.

FACT. III.

THe Dissenters of *Ireland*, in order to perpetuate their Schism by a Succession of *Planters* and *Waterers*, (as they usually phrase their Teachers) have erected a Seminary in the *North of Ireland*, at a Place called *Killeleah*, where Students are taught their Course of Philosophy, and afterwards have been sent to be instructed in their Divinity Lectures, by the great Professor Mr. *Mc. Bride* at *Belfast*. This Notorious Fact has given great Offence not only to the Bishops and Clergy of this Kingdom, and to the University of *Dublin*, but even to the *House of Commons*, who were pleased to interpose with a Vote the First of *June*, 1705. purely with a View to this very thing. The Resolution (runs in these words) "Resolved, That the Erecting
" and Countenancing Seminaries, for the Instruction and Education of Youth in Principles contrary to the Established Religion and Government, tends to create and perpetuate Misunderstandings amongst Protestants. But the Dissenters we find had not the least Regard to these Resentments. This Storm
blew

blew over, without so much as shaking one of these tender Plants, who after all this were pruned, and cultivated, and shot up in such Numbers, that they know not at present how to employ them, and are forced to send them out without Call, by extraordinary Mission to plant the Gospel (as it is phrased) in the Barren Vineyard of this Kingdom, *id est*, where there is no Presbyterian Ministry fixed.

I am credibly informed, that the Numbers of their Expectants are at present so great, that they begin to be a Weight to their Ministry, and eat up a considerable Proportion not only of the Twelve Hundred Pounds *per Ann.* allowed upon the Establishment, but also of the *Sacrament-Money* collected at their Quarterly Communions.

I have had a Return made of Fourteen of these Expectants within the compass of Three small Country Parishes; that there have been lately Seven or Eight of them Candidate Preachers, for a Call to the Congregation of *Colerain*: So that they who formerly sent several pressing Petitions to their *Elder Sister*, for a Mission of *Planters* and *Waterers* to erect *Christ's Throne of Discipline according to the Pattern*, have now their own Seminaries so Full, that they can Repay with Interest what they formerly Borrowed. And I make not the least doubt, but there are some Hundreds of them in this Kingdom now Unprovided for, who if not employed will quickly find Work for themselves.

*Vid. Acts Gen
Assembly p.
149, 150, 156
160, 191.*

FACT IV.

THE Dissenting Teachers do avowedly and publickly, both from the Press and Pulpit, assert the Unlawfulness of Marrying according to the Form of the *Church of Ireland*. They frighten the People with the Superstition of the *Ring*, and with the Idolatry of Repeating these words, *With my Body I thee worship*; whilst at the same time it is notoriously True, that Numbers of the Dissenting * Teachers themselves, if not All, who get Marriages, * Frequent Instances of this, Marriage-Dowers worth securing, do easily dispence with both, and think it most convenient to Marry according to Law.

*Vid. Mr. Mr.
Bride's Book of
Marriages, &c*

* Frequent In-
stances of this,

Notwithstanding which they have so far imposed upon their People in this Point, That they came to a Resolution at their General

General Synod, " That in case any Minister of their way be
 " Prosecuted for Marrying, it should be made a Common
 " Cause, and the Expences that might be occasioned thereby,
 " should be defrayed out of the Common Stock. And in their
 " great Assembly in *June, 1708*. They resolved, *That any Per-*
 " *son in their way, that was married at Church, should be Cen-*
 " *sured for it as a Criminal, by the Minister and Elders of the*
 " *Congregation, and obliged to confess his Fault.* And an Instance
 " can be given, where the Father was called to account by their
 " Session, for suffering his Daughter to be married at *Church*.

A. D. Andr.
 Hamilton D.D.
 Information
 to the Convo-
 cation, August
 1711.

FACT V.

Formerly the Seeds of *Non Conformity* were scattered, and
 sow'n thro' the Conforming Congregations of this King-
 dom, and grew under ground by imperceptable degrees, till
 Numbers of the People were perverted, sufficient to support a
 Labourer in their Vineyard, and then they gave their Teachers
 Regular Calls, as their Discipline required. There still remain-
 ed several Towns in this Kingdom, in which by the pious Care
 of the Established Ministers, with the Concurrence of the Civil
 Magistrates of such Places, the Conforming Congregations
 were preserved entire, without any Mixture of Dissenters. These
 Congregations had long stood proof against all their Secret At-
 tempts, and therefore thus finding themselves obliged to alter
 the nature of their Attacks, from a Consciousness of their grow-
 ing Power and Interest, they resolved upon an Experiment,
 never before tryed, that we know of; which was to send their
 Missionaries to pervert their Conforming Congregations, with-
 out any Call from such Places, which they had formerly expect-
 ed.

This was done generally through the Nation, new Missions
 were ordered every day by their Presbyteries and Synods, to
 unsettle and divide such of the Conforming Congregations of
 this Kingdom, as were hitherto preserved.

The Congregation of *Drogheda*, was entirely Conformable to the
 Established Church, without any Mixture of Dissenters. They
 could expect no Call from thence, and therefore resolved in a

solemn manner upon a Publick Invasion of that Congregation, wisely foreseeing, that if they gained their point there, (being in the *Lord Primate's* Diocess, and the Place were his Palace is built, and where he sometimes resides) they might carry their point with less Opposition through the Nation. Accordingly they sent one *Mr. Fleming* from the Presbytery of *Ardmagh* to the Town of *Drogheda*. Of which Mission and the Proceedings thereupon take the following Relation, as I had it from Persons of undoubted Credit, and principal Actors in this whole Affair, which I here insert *verbatim*, as I received it.

On Friday the 27th of August, 1708. one *Mr. Fleming*, the Presbyterian Minister of *Lurgan*, with other Strangers came to *Drogheda*, and lay at a Publick House. The Mayor being inform'd, that the Northern Presbyteries of this Kingdom, not being content with the Queen's Gracious Indulgence and Bounty, had lately sent out their Missionaries, to set up Conventicles in several Towns of this Kingdom, particularly in *Drogheda*, where there had not been One in Twenty Eight Years past, and that one *Fleming* a Presbyterian Minister was actually in Town for that end. Upon which Information the Mayor of *Drogheda* sent for *Mrs. Ballantine*, the Person who kept the Publick House, and enquired, whether any such Persons were at her House, and whether she knew, that one *Mr. Fleming* design'd to Preach there next day? She told the Mayor, that there were such Persons, and that she believed, that *Mr. Fleming* intended to Preach; upon which she was advised as a Neighbour, and told, That if any Strangers travelling thro' the Town brought their Minister with them, he might Pray and Preach to them on their Journey. And had Caution given her, not to suffer any Neighbours to come into the House (being an Ale-House) in time of Divine Service, &c.

On Sunday morning *Mr. Fleming* Preached in the House, where were several Strangers, some that came with him, others that came to him: Of the Town's-men *John Taylor*, a late Inhabitant from the North, *Thomas Marsden* a Cooper, *John Trench* a Cobler, *Archibald Campbell*, *Francis Evans*, Journey-men Taylors, a Journey-man Shoe-maker from *Derry*, *Arthur Caesar*, a Poor-man, *Robert Adair*, a Tobacco-pipe-maker from the North, an Apprentice to *Mr. Siddall*, and several Papists, who probably went thro' Curiosity.

On

On *Munday* the 30th of *August*, upon the Complaint of *Dean Cox*, Minister of the Town, the *Mayor* called an Assembly of the Aldermen and Common-Council, who sent for Mr. *Fleming*, when he came, he was told, that Complaint had been made of his Preaching in Town, and endeavouring to break the Peace of the Corporation, and to make Divisions amongst them; and then ordered *Dean Cox* to ask Mr. *Fleming* such Questions, as he thought fit.

The QUESTIONS put, were,

Quest. **W** Hether he had a Call from the People of the Town?
 Answ. He had no Call from any of the Town.

Q. By what Authority do you come hither?

A. He was sent by the Presbytery of *Ardmagh*.

Q. Who presided there?

A. That he himself was Chair-man.

Q. Whether he had any Order from the Presbytery in Writing?

A. He had no Order in Writing.

Q. Had he any Licence to Preach there?

A. That he had no Licence to Preach there; but had Preach'd in many places of this Kingdom without Licence.

Q. Having no Authority nor Call from the People, how came he to Preach there?

A. That many Strangers, who travel through the Town, had desired him to come hither.

Q. He was told, he could expect no Maintenance in the Town?

A. He did not expect it.

Q. Whether he ever had or was promised Fifty Pounds per Ann. out of the Twelve Hundred Pounds per Ann. as was reported?

A. He never had, nor was promised any, that he had a Place of his own, (*Lurgan*)

Q. What care was taken of his Place in his Absence?

A. Whilst he was absent, care was taken of it by others.

He was told, he was then sent for in a friendly manner, that there would be no farther Notice taken, if he went home, and did not disturb the Town again. He said, he was going to *Dublin*, and that he had promised to Preach to the People next Sunday, and intended so to do. It was said, it was great Assurance to come to a Place to which he was not Called, to Preach and promise to Preach again, and that if he did Preach again,

he must expect to be dealt with after another manner; for that the Laws would be put in Execution against him. He gave thanks, that so mild an Expression was used as *Assurance*, but he had promised the People to Preach, and intended to do it, he could not help it, he must submit to the Law.

Mr. *Fleming* returning to perform his Promise, was bound over to the next Assizes; soon after this Dean *Cox* did wait on the *Lords Justices*, (who were at that time my *Lord Primate* and the late *Lord Chancellor* Mr. *Freeman*) to acquaint them with the Behaviour of *Fleming*, and of the Persons he brought with him; and it being matter of Consequence, desired their *Excellencies's* Opinion and Direction, what was proper to be done in this Matter. My *Lord Primate* would have engaged my *Lord Chancellor* to join with him, in taking proper measures to prevent such insolent Behaviour for the future; and to interpose to make up the present Difference, if the Dissenters would come to any Reasonable Terms; but my *Lord Chancellor* did utterly refuse to intermeddle, so that it was agreed on by the *Lords Justices* to give the Dean this Answer, viz *That the Law was open, and that he might proceed against them, as the Law did direct*. Whereupon there was a Cause instituted against *Fleming* and some of his Hearers.

After this, Application was made by Mr. *Boyse* and Mr. *Iredell* to my *Lord Primate*, to accommodate this matter; and my *Lord Primate* did several times discourse them concerning it, and the Substance of what was agreed on in their Conference, is as follows.

That my *Lord Primate* should use his Interest with the Magistrates of *Drogheda*, that one *Bigger*, (a Dissenting Minister, who had succeeded *Fleming* in the Mission, and had been committed) should be discharged, and Mr. *Fleming* and the others indicted, should not be prosecuted, provided they should not Preach there any more.

Mr. *Boyse* and Mr. *Iredell* were well pleased with what had been thus agreed on; but said, they could not absolutely conclude, till they had consulted their Brethren in the North, (that being a Form necessary to be observed amongst them) but at the same time assured His Grace, that every thing would be done according to the above-mentioned Agreement, and promised to give His

His Grace their Final Answer on *Friday* the 5th of *November*, 1708. but they did not give him an Answer that day, pretending they had not receiv'd any from the *North*, but expected it the *Monday* following, on which day no Answer was sent. And one *Ramsay* being sent in the morning to Preach at *Drogheda*, my *Lord Primate* concluded, they had entirely receded from what had been agreed upon, being very well inform'd, That the *Northern Presbyteries* had made an Order to send a new Minister to *Drogheda* every month, with this Direction to them, That if the *Magistrates* should demand Bail from them upon their Preaching there, they should not comply, but suffer themselves to be committed to Prison.

My *Lord Primate* had during the time, that he waited for Mr. *Boyle's* and Mr. *Iredell's* Answer, acquainted the *Mayor* of *Drogheda* with what had been done, and He and the chief Persons of the Town were very well satisfied with it, and were willing to comply with all that was expected from them.

On *Wednesday* following *Joshua Dawson* Esq; then Secretary to the *Lords Justices*, was desired by Mr. *Boyle* and Mr. *Iredell* to acquaint my *Lord Primate*, that they had received an Answer from their Brethern in the *North*, and told His Grace, that they insisted, that His Grace should by some Publick Instrument shew his Dislike of the Presentment made by the Grand-Jury of *Drogheda*; that they should have the Liberty of the Free Exercise of their Religion in that Town; and that all such Persons, who should come with them, should have Freedom to exercise their Trades there; and that *Fleming* and *Bigger* should be Discharged without Fees. Mr. *Dawson* assured Mr. *Boyle* and Mr. *Iredell*, that these were terms not in His Grace's Power, nor proper for him to grant. They then desired him to tell His Grace, that these Terms were not insisted on in as strict a Sense, as the Letter mentioned, and that they desired, that for what was in His Grace's Power, he would interceed with the Corporation of *Drogheda*, and use his Endeavours to have the Presentment quash'd at the next Quarter-Sessions.

My *Lord* thinking these Demands Insolent and Exorbitant to the last degree, desired that he might have them in Writing; but this they declined to do; but gave the Gentleman leave, who brought their Answer, to let His Grace know, under his hand,

hand, that they do demand, That His Grace should endeavour to have the Presentment quash'd, and also should interceed with the Corporation of *Drogheda*, that the Dissenters should have the Free Exercise of their Religion in *Drogheda*, and that *Fleming* and *Bigger* should be Discharg'd without Fees, and be no farther Prosecuted.

His Grace sent these Demands to the Mayor of *Drogheda*, and told him, that He having refused to consent to them, He hoped he would give them the same Answer, and the Mayor did agree with the Lord Primate, that these Demands were Insolent, and unfit to be comply'd with. Mr. *Bigger* however after he had lain in Goal for about Six Weeks, was discharged without Fees; but *Fleming* at the following Assizes was indicted, and the Bill found; but the Cause was removed to the *Queen's-Bench* by *Certiorari*, where after it had been for some time, a Motion was made to have his Indictment quash'd, the Council for *Drogheda* did desire a day to be appointed, to be heard thereon, and a Day was appointed; but before the Day came a *Noli Prosequi* was enter'd by the Attorney General, by Order of the Lords Justices, pursuant to a Letter they received from my Lord Wharton, tho' His Excellency was earnestly apply'd to by my Lord Primate and Dean Cox, to interpose in this Matter, before it came to that height, which his Lordship did decline.

A Copy of my Lord Wharton's Letter.

My Lords,

London, April 8th, 1710.

HAVING laid before Her Majesty the Humble Petition of the Protestant Dissenting Ministers in the City of Dublin, in behalf of themselves, and others of their Perswasion in the Kingdom of Ireland, which I received in a Letter from Mr. Walter Stephens of the 18th day of March last, setting forth their Hardships and Oppressions they lay under by several Prosecutions, that are now depending against Mr. James Fleming, and Three other Persons Inhabitants of *Drogheda*, I have thereupon received Her Majesties Commands, to direct that *Noli Prosequi's* should be enter'd

to the said Prosecutions, for which I desire Your Lordships will immediately give the necessary Directions.

I am Your LORDSHIPS most humble Servant,

T. Wharton.

To their Excellencies the LORDS
JUSTICES of Ireland.

This is a faithful and exact Account of the Expedition of the Northern Dissenters against Drogheda. I appeal to any reasonable man, whether he would not judge from the Insolence of their Demands to my Lord Primate, that the Church of this Nation was prostrate before them, and suing for Protection from the prevailing Power of the Kirk Militant. Cou'd a man expect less from the Exorbitancy of their Demands, than that they had made large Breaches in the Wall, and were ready to storm upon Refusal.

In this Tryal of Skill betwixt the Church and Kirk of Ireland, the former we find entirely defeated, the Conventicle erected and settled in Drogheda, whether a Lay-Eldership be yet formed, I cannot tell, but we shall quickly know by the falling off of the poorer People from the Church, which it will be next to impossible to prevent, when this Eldership is formed with their inherent Power, and proper Instructions to ply amongst them.

During this Struggle betwixt the Church and Kirk, the Northern Dissenters and their Abettors were in the greatest pain imaginable, for the Success of this Important Mission, which was likely to prove a leading President to all their Future Invasions.

It was insufferable to hear Professed Members of the Established Church at this time openly declare, that the Act of Uniformity had no relation to the Protestant Dissenters; that it was not a time for the Execution, whatever it might be for the Violation of such Laws. This important Affair began now to be the Subject of their Pulpit-Harangues, from whence their Spiritual Leaders exhort their People to a liberal Contribution for their Frontier Services, as was express in Terminis, by one of their gifted Brethren.

It

It is to be observ'd, His Excellency the *Lord Wharton* declined to interpose in accommodating this Affair, when earnestly solicited thereunto by my *Lord Primate*, &c. Yet when matters came to bear hard upon the Dissenters in the Prosecution, he procured a *Noli Prosequi* in their favour, by which it is manifest, His Lordship encouraged the Invasion, as much as he discouraged the Prosecution; that he intended to chafe and exasperate Both Parties to such a degree, that his Interposition in favour of the Dissenters might be more Distinguishing and Meritorious.

It is farther observable, that the *Northern Presbyteries* (by what Instructions I cannot say) did chiefly intend by this Invasion to exasperate their People, and it is certain they took the most effectual Method, that could possibly be devised, which was, to get the Goals of *Drogheda* filled with their Teachers. For when they found that the Town was resolved to put the Laws in Execution, they Resolv'd upon a Monthly Mission, with positive Instruction to these Missionaries to give no Bail, but to go directly to Goal, and accordingly when Mr. *Bigger* was dismissed, he refus'd his Enlargement, and was for forcing himself into Confinement; and I do well remember, that when *Bigger* was imprison'd, it was the common Discourse amongst the *Northern Dissenters*, That the Goal of *Drogheda* should be filled with their Teachers.

It is certain, had they gained that Point, which evidently was their Reserve, if their first Intention had failed, it would have given them that popular pretence of Persecution, which they wanted, and with which they could best influence their People, as they had occasion.

When this Mission was made, to erect their Conventicles particularly in *Drogheda*, the Eminent Mr. *Boyle* did take that time or thereabouts, as most seasonable for the Publication of his Sermon, called *The Scriptural Bishop*, calculated to insinuate the vilest Characters of our Bishops, and our Ecclesiastical Constitution in the Minds of the People; in order (as must be presumed) to dispose them for a Revolt, upon this general Invasion of those Missionaries.

FACT VI

The frequent Disturbances given to the Established Ministers of this Kingdom in their Burial of the Dead, is so well known, that I presume it may pass for a received Truth, without descending to particular Proofs. However to remove what may be objected against a general Accusation, I will here insert an Account given in by Arch-Deacon *Hamilton* to a Committee of Convocation, viz.

“ The Insults, which have been of late Years offered by the
 “ Dissenters to some of the Established Church, in the Performance of their Office at Funerals, deserve to be taken notice of.
 “ About Four Years ago Arch-Deacon *Hamilton* was thus
 “ served in the Church-Yard of *Calidon*, in the County of *Ty-*
 “ *rone*, as also Mr. *James Cottingham* was disturbed in the Per-
 “ formance of the same Office, in the Church-Yard of *Ballyhays*,
 “ in the County of *Cavan*. In both these Instances the Dissen-
 “ ting Preachers did begin the Disturbance, and encourage the
 “ Rable to that Rudeness and Violence, which they expressed;
 “ and had not Arch-Deacon *Hamilton* and Mr. *Cottingham* be-
 “ haved themselves with another kind of Temper, than the Dis-
 “ senting Teachers did, and had done their best to appease the
 “ Multitude, there would probably have been many Blows,
 “ if not Bloodshed on both Occasions; in the latter, Mr.
 “ *Cottingham*’s Servant was struck at by a Dissenter with a
 “ Shovel shod with Iron, and had he not avoided the Blow, it
 “ would probably have killed him. Thus far Arch-Deacon
 “ *Hamilton*.

It would be too tedious to produce all Instances of this nature, I could bring from many Parts of the North of Ireland. And here it is to be observed, that the Clergy of the Established Church are obliged to the Performance of that Duty, by Her (a) Canons and Constitution, nor is the Omission thereof (a) *Vid. Ca-*
 only Penal in the Minister; but also the Interruption of the (b) *Vid. A &*
 Minister Penal in (b) them; from which Penalty, even the Dis- (b) *Vid. A &*
 senters of *England*, tho’ tolerated by Act of Parliament, are not 2d *Eliz. Cap.*
 exempted. It is a Question, whether there can be an Instance 2d.
 given, in any Christian Country where the Established Clergy

are interrupted after this manner, by Persons of different Persuasions, who subsist by a *Connivance*; especially when we consider, that not only the Legal Penalties are so great against those, who disturb the Minister in the Performance of his Office, but also that the Damages may be so considerable to the Relations of the Persons Deceas'd, who by this means are Buried clandestinely in many places, where the Minister dare not do his Office, for fear of being insulted, in which Cases no Registries of such Burials can be regularly kept.

From hence it may be reasonably infer'd, how dangerous such Enonimities may prove both to our Church and State; not only in having the Office of the *Dead* reviled publicly, as *Papish* and *Superstition*; but in disturbing Ministers in the Performance of their Duty, in threatening to smother them in the Grave, and in offering Violence to them, of which several Affidavits were made in the Case of the Reverend Mr. John Richardson of the Diocese of *Armagh*, which with the whole State of his Case, was given in to my Lord *Galloway*, concluding with the following Paragraph.

By all this and much more which has been said on this Head, it may plainly appear to Your Excellency, what a Return is made both to Church and State, from this sort of People for the great Temper and Moderation shewn toward them, in not giving them the least Disturbance in their Religious Worship without and against Law, in a much greater measure here, than is by Law in *England* permitted to them of the like Persuasion, and that they should not be content with this, thankful for it, remain quiet, and behave themselves peaceably under such kind Treatment and Usage, must argue, that on such of them, who are so perverse, and of so violent a Temper, such Indulgences and Condescensions as are used towards them, have no other effect; but to encourage them by degrees farther to invade, and usurp on the Rights and Privileges of the Church and Clergy, by the Law of the Land Established in this Kingdom, till they have the whole to themselves, and then deny that Liberty to all Others, which they now enjoy, but are not contented with.

FACT VII.

THE next Fact I shall mention, which I take to be of the most diffusive and dangerous Consequence, is their Printing and Publishing Books to corrupt the Principles of the People, and prepare them for the old work of Popular and Tumultuous Reformation; some of which are attended with such particular Circumstances, as may better discover the Artifice and Design of those Incendiaries, who intend to ferment the Disorders of this Kingdom.

The first Book of this kind published since the Revolution, is call'd *The Hind let loose*, which without all Question is the most dangerous Book that ever was Printed, to infuse Principles of violent Reformation into the Minds of the People; the whole Tendency whereof, is to shew the utter Independency of the King from the Civil Power; to justify the Murder of Princes, in their opinion Tyrannical, who obstruct the Progress of what they call *Christ's Kingdom*.

The following Certificate will let you into the Artifice, and secret Management of these Incendiaries in their Designs, to disperse this and other pernicious Books, it is from a Learned and Worthy Clergy-man, a Person of Distinction and known Probity, who will Confirm it with an Affidavit; if any part thereof should be denied.

SIR,

Since you desire an Account of what I formerly told you, concerning the Method, which the Dissenters take, to propagate their Republican Principles, by dispersing up and down the Kingdom such Books, as manifestly avow the same, I very willingly comply with your Request, and therefore do hereby Certifie under my hand these Particulars.

First, That I have for above these Twenty Years past observed, that the Scotch Strolers and Pedlars, who go from house to house all over the Country Selling small Ware, have generally a Scotch Directory and Solemn League and Covenant along with them, which they still expose to Sale among their other Toys.

I do also Certifie, That in the Year 1696. or 1697. or thereabouts, one Mr. Willoughby, then Surveyor of the Custom-House at Belfast, brought me a Book, intituled *The Hind let loose*, and desired to know my Opinion of it: I told him it was a most pernicious Book, full of Blasphemy and Antimonarchical Principles, and tended to persuade the People, that Rebellion and the Murder of Princes and Prelates was no Sin. Upon which he told me, that there were some Scores of those Books newly brought into the Custom-House from Scotland. I ask'd him who brought them, he said he knew not then; but that the Merchant or Owner, he believed, would soon come for them. Whereupon I answer'd, that as I was in the Commission of the Peace, I held myself bound in Duty to desire him to seize the Books, and that when he knew the Owner, to acquaint me with it, and I would issue a Warrant to apprehend him. The said Mr. Willoughby immediately told some Persons, that the said Books were Seized, which taking wind, none ever came to demand the said Books, so that they lay in the Custom-House several Years after, and I believe some are there to this day.

I further Certifie, That about the same time the Right Honourable the Earl of Donnegall, meeting me in the Street of Belfast, ask'd me if I had seen all Mr. Milton's Works. I answer'd His Lordship, I had seen some, but not all; His Lordship said, he had them bound up in one Folio Volume, and would send it me to read, which he did: And sometime after meeting His Lordship, he was pleas'd to ask my Opinion of it. I told his Lordship, that Milton still stuck to his King-Deposing and King-Killing Doctrine, that I hoped his Lordship wou'd not spend his time so ill, as to read so dangerous a Book: That I plainly perceived one of the Methods taken by Antimonarchical men, to debauch the Young Nobility and Gentry of these Kingdoms, was to Print, Publish, and industriously Disperse those Sorts of Books among them; upon which his Lordship told me with a Smile, that Mr. Mc. Bride (the Dissenting Teacher of Belfast) had sent him that Book, and he doubted not, but that other Gentlemen in the Country had received the like Present.

All these, Sir, I certifie, and will make Oath of the Truth thereof, if Occasion requires.

I could strengthen the Testimony of this Reverend Divine by the Attestation of several Worthy Persons, who have seen some

of these Books, which were seized in the manner before-mentioned, and of other Persons who have bought them expos'd to Publick Sale in other Parts of the Kingdom ; by which it seems there have been more Cargoes of them sent over, than one. But I think the Certificate before produced sufficient.

I am fully perswaded both from the Matter of this Book, and the Manner in which it is writ, that it has corrupted more People in their Principles, than any Book Printed in *Scotland* since the Reformation ; and I do affirm that the *Pope* and all his Army of *Jesuits* never devis'd a Sett of Principles more destructive of all Civil Government, than those advanced and maintained in *The Hind let loose*.

To convince you of which, I will *First* transcribe the Heads of the Chapters, into which it is divided.

Secondly, I will give you a Specimen of the manner, in which it is writ, from some few Quotations of Hundreds I could bring of the like nature, dispersed thro' the whole Book.

TITLES to the Seven Heads, into which the Book call'd *The Hind let loose*, is divided.

HEAD 1.

Where the Sufferings of many for refusing to acknowledge a Corrupt Ministry are Vindicated. and the Question of bearing Curates, (id est, Episcopal Ministers then Established in Scotland) is cleared. Vid. *Hind let loose*, p. 220.

Head 2. *The Sufferings of many, for refusing to own the Tyrant's (id est, King Charles II.) Authority, vindicated.* Ibid. p. 268.

Head 3. *The Refusing to Swear and Subscribe the many Unlawful impos'd Oaths, for which many have suffer'd great Cruelties, &c. Vindicated.* Ibid. p. 468.

Head 4. *The Sufferings of People, for frequenting Field-Meetings, Vindicated.* Ibid. p. 544.

Head 5. *The Principle of the Testimony for Defensive Arms, Vindicated.* Ibid. p. 573.

Head 6. *The Sufferings of some, upon the account of extraordinary Executing of Judgment upon Notorious Incendiaries, and Murdering publick Enemies by private Persons in the Circumstances, wherein they were stated, Vindicated.* Ibid. p. 633.

Head

Ibid. p. 697. Head 7. *The Sufferings of many, for refusing to Pay the wicked Exactions of the Cess, Locality, Fines, &c. Vindicated.*

These are the several Subjects treated of in that most Execrable Book, and I dare appeal to any man, who has not been prejudic'd by the Enthusiastick Notions of *Christ's Kingdom*, as maintain'd by the *Scotch* Presbyterians; whether ever such Principles were advanc'd in any Age or Nation, by which all Government is dissolved, the Measures of Obedience are utterly broken and destroyed, Treasonable and Villanous Attempts upon the Persons of Supreme Magistrates and Officers acting by their Authority, Justified and Encouraged; *Rebellious Associations* for popular Reformation, in opposition to the Prince and Laws, made the Duty of Subjects, when the *Kirk* shall be pleas'd to interpose with Her Authority. All which Damnable Doctrines are herein asserted and maintained, as the Principles of the *Kirk of Scotland*, proved by Acts of General Assemblies, and from the avowed Practices of that *Kirk* in all Reigns since the Reformation.

Thus far touching the Book in general, and the Subject-Matter of which it treats. You are next to take a Specimen of the manner, in which it is written, from the following Quotations.

Ibid. Hind let loose, p. 4.

1st. 'And the Crown'd Heads, or Horns of the Beast, the Tyrants (*alias*) Kings of the Earth, his Council of War are advancing their Prerogatives upon the Ruins of the Nations and the Churches Privileges.

Ibid. p. 3, 4.

2^d. 'This is the Case of the Sometime Renown'd Church of Scotland, which now for these Twenty Seven Years past, under the Domination of the late Tyrant and present Usurper of Britain, *i. e.* K. 9. and K. Ch. II. hath been so wasted and Opprest.

Ibid. p. 8.

3^d. 'These, (*i. e.*) Popery and Prelacy rose, and stood, and lived together, and we have ground to hope, that they shall fall again. and their Final and Fatal Fall is not far off.

Ibid. p. 11.

4th. 'Mystery Babylon, Mother of Harlots, Popery, and Prelacy.

Ibid. p. 43

5th. 'The peculiar Glory of the *Kirk of Scotland* above all the Churches of the Earth, to contend for the Headship and Kingdom of Jesus Christ.

6th. 'The

8th. The Earl of Arran moving the King to usurp the Pre-rogative of Jesus Christ, &c. And assume to himself the Blasphe-
mious Monster of *Supremacy*; but this the Faithful Ser-
vants of God did worthily and valiantly resist, and hereafter
no other have any colour to take upon them any part thereof,
either in stopping the Mouths of Preachers, &c.

Vid. Hind let
loose, p. 45, 46

7th. He, (i. e.) King Charles I. was now deliver'd up in-
to the English, and kept in Restraint, until he received His
just Demerit for all His Oppressions, Murders, Treachery, be-
ing Condemned and Executed, January, 30th. 1648-9.

Ibid. p. 62.

8th. He, (i. e.) King Charles I. was treacherously encour-
aging the Irish Murderers, who by his Authority made a
Massacre of many Thousand innocent Protestants of Ireland.

Ibid. p. 63.

9th. That in some Cases it is Lawful and Laudable for
private Persons, touched with a Zeal of God, trampled by
Tyrants, to put the Enemies of God and Mankind, Traytors,
Murderers, Idolaters, &c. to Death. The Mind of our Re-
formers, as to this, is manifest both in their Practice and O-
pinions.

Ibid. p. 39.

10. The more effectually to prosecute the Reformation be-
gun, they enter'd into Covenants to maintain and advance
the work of Reformation, and to stand to the Defence there-
of, and of one another against all wicked Power, &c. of
which Covenants they enter'd into many very solemnly, (here
several are mentioned by the Author) one at *Sterling*, 1559.
binding that none should have Correspondence with the Queen,
without notifying it to one another, &c. I mention these
things more particularly, (says this Author) because these same
very things commended in our Fathers, are now condemned in
a poor Handful, that would aim at imitating their Examples
in Renewing and Reiterating such Covenants, &c. And to
prosecute in the same Methods of keeping *General Meetings*, for
Correspondence and Consultation about Common Mutual
Duties in Common Danger.

Ibid. p. 13, 19

Had nothing else of this nature concurr'd, it were but Cha-
rity to think, that this precious Cargoe of Books seiz'd as be-
fore-mentioned, might have been sent over by some hair-brain'd
Covenanter, by one of the scatter'd Remnant, as they call them-
selves.

selves. But when we consider, that Mr. *Shields* the famous Author of this *Hind let loose*, was made Chaplain to a Regiment in *Flanders*, and admitted a Member of the General Assembly of *Scotland* since the late Revolution, and that neither the Book nor the Author under-went any Censure, by a Synodical Act of that Assembly, it gives us just grounds to suspect, that some Project of Popular Reformation, to promote which, this Book was writ and Publish'd, must have been concerted by a more considerable Number, than that *poor Remnant*.

The Second dangerous Paper, which hath been with great Industry and Artifice spread through the Dissenters of this Kingdom, in order, as must be presum'd, to improve and confirm them in such pernicious Principles, as are advanc'd in that Book, is *The Solemn League and Covenant*.

But because I presume this *Covenant* hath been heard of by Numbers of People, who have never seen it, before I enter upon the particular Discoveries of their manner of Re-printing and Publishing it, take the following Abstract thereof.

Abstract of the
*Solemn League
and Covenant.*

WE the Noble-Men, Barons, Gentlemen, Citizens, Burgessees, Ministers of the Gospel, and Commons of all Sorts in the Kingdoms of Scotland, England, and Ireland, &c. have now, &c. Resolved and Determined to enter into a Mutual and Solemn League and Covenant, wherein We all Subscribe, &c. each one of us for himself, with our Hands lift up to the Most High God, do Swear,

First, That We shall endeavour the Preservation of the Reformed Religion, in the Church of Scotland, in Doctrine, &c. the Reformation of Religion in the Kingdoms of England and Ireland, &c.

Secondly, That We shall in like manner, without respect of Persons, endeavour the Extirpation of Popery, Prelacy, Superstition, &c.

Thirdly, That We shall endeavour to preserve the Rights and Privileges of the Parliament, and the Liberties of this Kingdom, and to preserve and defend the King's Majesty's Person, and Authority, in the Preservation of the True Religion, &c.

Fourthly, We shall also endeavour to discover all Incendiaries, Malignants, and evil Instruments, &c. that they may be brought to publick Tryal, and receive condign Punishment.

Fifthly,

Fifthly, *We shall each of us endeavour, &c. that Justice may be done upon wilful Opposers thereof, in manner expressed in the preceding Article.*

Sixthly, *We shall also assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof, &c. shall all the days of our Lives zealously and constantly continue therein, and promote the same, &c. and what we are not of our selves able to suppress and overcome, we shall Reveal and make Known.*

This is the Substance, the Verbal Abstract of the *Solemn League and Covenant*, that accursed Instrument of all our National Calamities in the former Rebellion: And this is what I can prove has been Re-printed at *Belfast* since the Revolution, of which there have been Two Editions, the First Printed Anno 1701. the Second Anno 1707. both bound up and Published through the Kingdom with the *Directory* and *Catechisms*, in the manner you find in the Certificate, but now produced. I will not positively assert that Many, if not All the Dissenting Teachers and Ruling Elders of this Kingdom, are obliged to take this or some *Covenant* of the same nature; But I desire the Reader may suspend his Judgment, till he finds what I shall offer in the Third Part, of this Paper, as probable Arguments, *That they do at this time engage in some such Covenant, if not the same.*

I cannot omit taking notice in this place, of what a late Author saith in the *Preface* to his Book, intituled *Collections concerning the Worship, and Discipline, and Government of the Church of Scotland*. His words are these.

“ Now as for those of our Neighbour Churches in this *I. E.* *Vid Walter Steward's Col. and Preface Printed, 1709.*
 “ (*Great-Britain*) and other Island *I. E.* (*Ireland*) who now differ from us. I hereby present them with the Form of the
 “ House of God in *Scotland*, with which their Pious, Wise
 “ and Learned Predecessors, did once so passionately desire Uniformity; so that whenever it shall please our Great and
 “ Good God to animate their Successors with the like Spirit,
 “ they may fall about Building, conform to this Pattern.

This Book was printed in *Scotland*, Anno 1709. numbers whereof were sent over to *Belfast* and *Dublin*, and Published in this Kingdom 1710. We cannot tell how far this sly and tacit

Advice, couched in a kind of Prayer, may animate this present Generation with that Spirit, with which their Ancestors were enflamed; but we may say with great Evidence, that this Author seems to hope and expect, that they would fall about *Building according to the Pattern*, which they formerly began, first by taking the *Solemn League and Covenant*, and then proceeding to the Extirpation of *Episcopacy* root and branch, in order to lay the Foundation of *Christ's Kingdom*.

The next Papers I will mention, shall be those writ by a most Celebrated Author Mr. *Mc. Bride*, the *Non-Juring* Teacher in *Belfast*. This reputed (I may say undoubted) Author, in his Animadversions upon some Papers of the Bishop of *Dromore*, which had silenced Mr. *Boyle*, amongst other bold strokes, hath these following Paragraphs, calculated to the Meridian of the *Northern Dissenters*, some whereof have been mentioned before. The Bishop had said in his Paper against Mr. *Boyle*, He feared, that from their Aversion to the Ecclesiastical Polity of the Church, when their Numbers and Preachers are increased, they will overturn the truly Apostolical Government of the Established Church. To which this Author answers thus, "We dare assure

*Vid. Animad.
Eccl. p. 33*

"him, That some of us are so far from desiring the Overthrow-
"ing the truly Apostolical Government of the Church, that
"we could wish them Overturn'd, who turn'd it out, to turn
"in another of their own. Nor does he rest only in his Wishes,
but advances to probable Hopes. For when the Bishop, arguing
for the *Sacramental Test*, had said in his Paper, *None can blame
the Chinese for building a Wall, to defend their Frontiers from the
Incursions of the Tartars*. This Author answers, "Yet we are

Ibid. p. 33

"told by as good an Author as himself, That that great Wall
"doth not keep out the *Cham of Tartary*, from invading that
"Rich and Plentiful Country; in so much that his Successors
"have been quiet Possessors of it ever since 1650. And not con-
tent with this bold *Inuendo*, he rises to such a degree of Inso-
lence, as to threaten the whole Legislature, to set the Presbyte-
rian Rabble at them, should they presume to exclude them
from Power, &c. by a *Sacramental Test*. His words as be-
fore quoted in the First Part, pag. 29. are, "If the Nobli-
"lity and Gentry that are *Conformists*, should be over-persuad-
"ed to forfeit that place, they have now in the Esteem of the

Ibid. p. 83.

"Dissenters,

“ Dissenters, it would be impossible to induce Reasonable
 “ Men to trust them in the Time of War, who had deceived
 “ them in Time of Peace; but we hope the Nobility and
 “ Gentry value us and their own Interest more, than to sacri-
 “ fice both to some implacable Men for Ceremony. It would
 “ be no prudence to provoke such Multitudes, which in time
 “ of Confusion, little regard such Distinctions, as in Peace
 “ they do.

But how can the Parliament expect to fare better, than the
 Laws themselves, when the same Author plainly asserts, *inter-*
minis, in his Vindication of Presbyterian Marriages; That Hu- *Vid. Vindicac*
 man Laws are so far Obligatory, as they are Edifying? And a- *of Marriage,*
 gain, As for Humane Canons and Constitutions, they are Obligato- *Ec. p. 31.*
 ry, so far as they edifie. Which is but an Abstract, of what is *Ibid. p. 55.*
 laid down as a Claim of the Rights of the Kirk of Scotland, viz.
This Kirk has Power to abrogate and abolish all Statutes and Ordina-
nces concerning Ecclesiastical Matters, that are found Noisome
and Unprofitable, and agree not with the Time, or are abused by the
People. From whence we reasonably infer, that all Laws which
the Dissenters find Unprofitable, are Unedifying, and conse-
quently not Obligatory; That were the Kirk in Power to exert
her own inherent Rights, the Sacramental Test being an Unpro-
fitable Law to them, and therefore Unedifying, would be ipso
facto Null and Void, and that without any Appellation or Recla-
mation to any Judge Civil or Ecclesiastical within these Realms;

Vid. 2d Book
of Discipline,
Ch. 12.

The next pernicious Book which was Printed by the Dissent-
 ers, and indeed which seems to have had the greatest Effect
 upon them, is a Pamphlet intitled *The Paradox, or Persecution*
of Protestants. This Paper was, it seems, writ by the most Re-
 nowned Advocate of the Dissenters Mr. Daniel D' Foë, Printed
 first in London in a single Paper, and after Published in his Works.
 I cannot positively assert, that it was Re-printed at Belfast, tho'
 I am firmly of Opinion it was, but can prove that it was Pub-
 lished there with great Caution and Secrecy. For it was with
 the greatest Difficulty, that I could get a sight of one of them,
 when at the same time Brent Spencer Esq; assur'd me, that he
 had seen a Lady in Belfast, Wise to the most Considerable Ru-
 ling Elder in that Place, with a whole Apron-ful of them, in
 order, as must be presum'd, to place them in proper hands.

This Paper was writ and Published with Design, as appears by the whole tenor of it, to exasperate the Dissenters of this Kingdom against the Legislature, and to threaten the Nobility and Gentry into a Repeal of the *Test*, and to exhort the Dissenters of *Ireland*, to *Non Resistance* upon the Invasion of the *Pretender*, or the Insurrection of the *Irish Papists*. To prove which I will transcribe two or three Passages amongst many.

(a) *Vid. Parallel dedicat'd to the Queen, D'Fol's Works 2d part, p. 368*
(b) *Ibid. p. 373.*

In the Dedication, which is to no less a Person than the QUEEN, he tells Her Majesty, (a) "That the Dissenters are under the terrible and undeserved Mortification of being join'd with their Capital Enemies the *Irish Papists*. He saith further, (b) "It is hard, that the Dissenters of *Ireland* should by the Artifice, and for the private ends of a Party, be rank'd in the same Class with the Introducers of that *Popery*, they laid down their Lives to oppose, and be coupl'd with the most Dangerous Enemies of the Kingdom. And again, That the Dissenters should of all People of the World, be looked upon, as Persons of the same Class with the *Papists*."

Ibid. p. 377.

Ibid. p. 412.

But that you may know in what manner he threatens the Legislature into a Repeal of this *Test*, and influences the Dissenters, to throw off their Allegiance to Her Majesty, if this *Repeal* be not obtained, read this Remarkable Passage, "The Author of these Sheets humbly desires in the Name of the whole Body of Dissenters in *Ireland*, that all those Gentlemen of the Church of *Ireland*, who may be inclin'd to acquiesce in the Hardships, put upon their Dissenting Brethren, would be pleas'd to consider, whether it be Reasonable to expect the Dissenters, who in Time of Peace, and without Provocation are Enacted against, as Dangerous Enemies, and not thought fit to be trusted with Posts of Profit, should be concern'd in case of Rebellion and War to accept of Places of Hazard, and embark in the Defence of those People, who treat'd them so unkindly. And tho' a man may easily see what he intends by this Request, from the manner in which it is made, yet he takes care in that Paper to explain it himself in these Words, which you may find quoted at large in the first Part of this Paper, page 82."

Ibid. p. 403.

"If ever the *Papists* in *Ireland* should Rebel, and commence a New Massacre, and the Protestants of the Church of *Ireland*,

"land, taking up Arms to defend themselves, should say to the Dissenters, come help the Lord against the Mighty; and the Dissenters should say, No, Gentlemen, we are not fit to be Trusted, &c. We'll have no hand in it, pray don't trouble us about it, &c. We are content to appeal to the World, whether such an Answer as this would not be fair and just in the Dissenters; and whether they ought not to act thus, and to answer thus, if ever the Case came to a *Crisis*?

What I have said before is sufficient to shew the great Effect, this *Paper* has had upon the *Northern* Dissenters, upon the Invasion of the *Pretender*. And they, who would take the pains to compare it with the Address from the *Presbyterian* Ministers in 1708. and with the Conduct of such Numbers of the *Northern* Dissenters upon the *Pretender's* Invasion, may easily discern from whence the Spirit, and even the Expressions of that Celebrated Address is taken; and the great Harmony betwixt the Principles therein advanced, and the Practice of the *Northern* Dissenters, upon the Array of the *Militia*.

The last Papers I will mention, shall be those of an Eminent Author amongst the Dissenters, and their profess'd Champion on all occasions: What few Instances I will give of this Author's Insolent Treatment both of *Church* and *State*, shall be by shewing in what manner he has reflected upon our Civil and Ecclesiastical Constitution, without descending to any of his Personal Reflections, upon particular Governours of our Church.

Reflections upon the Ecclesiastical and Civil Constitution taken out of Mr. Boyse's Writings.

1. **O**ne would think the former (*i. e.* the *Conformists*) look more like Persons resolved to Separate themselves, especially when they contrive such Racks for Men's Judgments and Consciences, as the *Act of Uniformity* contains. Remarks, &c. p. 140.
2. For they (*i. e.* *Conformists*) equally sacrifice the common Interest of the *Protestant* Religion, to that of a Party, and deprive their Majesties of the Service of one Part of their Subjects, as Firm and Steady to the *Protestant* Religion and Protestant Government, as any whatsoever. Vindication of Osburn, p. 23.
3. Nor can we altogether excuse those, that turn the *Holy Eucharist*, which is the common Symbol of Christian Com-
munion Vid. Mr Boyse's Sermons, Vol. I. p. 330.

munition into an Engine, for advancing a State Faction, and endeavour to confine the Common Table of our Lord by their Arbitrary Inclosures to a Party. 'Tis too evident, that Religion is hereby too far debased, to serve mean and unworthy Purposes.

Letter p. 63

4. I hope the Church's Unity will be no more laid by *Protestants* on such Human Canons, as are not only Unnecessary, but contrary to the Church's Interest and Edification.

Letter p. 34

5. If the Laws of Christ must determine, who are Lawful Pastors; then all *Diocesan Prelates* must be cashier'd from the number of Lawful Pastors.

Letter p. 19

6. The *Prelates* are guilty of more Hainous Schisms, than this of the Dissenters.

Letter p. 64, 65

7. They (*i. e.* the *Prelatists*) are next to the *Papists*, the most dangerous Enemies of it. For they have too deep a Tincture of their Humour, who make a mighty noise about Unity; but when we are come to enquire where it lies, they mean a Subjection to a certain Gentleman, that dwells at Rome, or at best to the Clergy, who adhere to him, in all the Corruptions of the Christian Doctrine, Worship and Practice.

Note, For these & many more of the like nature, see Mr. French's his Collections,

I am persuaded, that Mr. *Boyle* would have writ with greater modesty, against the Established Government of our National Church, and have been more cautious in his Excursions, not only against the Order, but the very Persons of our Bishops, had he not been conscious, that it was not a Time for the Church to resent such Indignities from the Dissenters, or rather in Mr. *Mr. Bride's* Phrase, That the *Conformists* must judge it would be dangerous to provoke such Multitudes, either by making New Laws for the Security of the Church, or putting the Old in Execution.

At the same time Mr. *Boyle* could not be ignorant of the Condition of the *Episcopal Dissenters* in Scotland, if what Mr. *Walter Steward* has said in his Collections, Published in this Kingdom Anno 1710. be true, viz. That *Episcopacy* is abolished in Scotland by the Third Act of Parliament, 1689. And by the Third Act of the First Session of Queen Anne's Parliament, It is Statuted and Declared High Treason, to Quarrel, Impugn or Endeavour by Writing Malicious, and advised, speaking, or other o-

Vid. Walter Steward's Col. p. 201.

pen Act or Deed to alter or innovate the Claim of Right or any Article thereof. Which Act is an Hedge about the Revolution Established, for after the same was Voted and Enacted, never durst any presume to offer any Act or Overture towards a Toleration of Prelacy.

I would gladly be informed by Mr. Boyse, what manner of Treatment I might expect, had I impugn'd Presbytery in Scotland, in the same manner he has done Episcopacy in Ireland. Whether I should not be in danger not only of the Legal Penalty, which it seems is High Treason; but of being Rabbl'd, as great Numbers of the Episcopal Clergy were, upon the Establishing Presbytery in Scotland, before they could be brought to any Legal Tryal.

FACT VIII.

When the Oath of Abjuration was enjoyned by Act of Parliament, the Dissenting Teachers of the North had it under Deliberation, whether they might safely Qualifie themselves by taking that Oath. Mr. Mr. *Bride* the most Celebrated amongst them, both for his great Abilities and Authority amongst the People, first advised them to abjure the Pretender, but was in some short time after taken with such Qualms of Conscience, that he could not digest that Oath himself, which he had so lately advised his Brethren to take. This occasioned no small Contention amongst them, and provoked Mr. *Malcolm* a Dissenting Teacher, to tell him very freely, That he was no better than a Knave, to advise them to take that Oath, and then refuse it himself.

There is such Variety of Matter, and so many Remarkable Circumstances attending this Fact, That I have taken care to be as well informed as possible in every Particular. And upon my Application to Mr. *Warren* of Belfast, the principle Actor in this whole Affair, I received the full and satisfactory Account following, which in my Judgment gives great light into the Disposition of the Northern Dissenters, who so loudly declare against the Pretender in Words, whilst they do in Fact countenance and support those Persons, who refuse to Abjure him.

*A Copy of a Letter from Westera Warren Esq;**Sir,*

I Have the favour of yours, which I have here endeavoured to answer, and hope I may be able to give you some Satisfaction, as to your Enquiry about mentioning the following Matters of Fact, which are truly tho' plainly related.

About the time when Mr. *Mc. Bride* first scrupl'd the Oath of Abjuration, I happened to travel between *Carrickfergus* and *Belfast* with one Dr. *Ferguson*, a Physician and an Eminent Elder; on the Road we fell into Discourse of Mr. *Mc. Bride*. The Doctor told me, that he had talked with Mr. *Mc. Bride*, and asked him the Reasons of his Refusal of the said Oath of Abjuration; which as I could gather from him were, that he thought it obliged Men to Swear, That the Pretender was not King James's Son, and that he had no Title whatsoever to the Crown of these Realms; and that he the said Mr. *Mc. Bride* was not a Judge of Titles; and also obliged them, as he conceived, to endeavour to support the Episcopal Church as by Law Established, which he said, he could not in Conscience do. These were the principle of his Reasons, but he said, he was advised by Friends not to publish his Reasons against a Law in Force. After I had answer'd these Reasons, I asked the Doctor, if Mr. *Mc. Bride* had not advised his Brethren to take the Oath? The Doctor own'd he heard he had. I further asked the Doctor, If he did not think Mr. *Mc. Bride* had seen and read the Oath, before he advised his Brethren to take it? He said, he believed he had. And also whether he did not hear that Mr. *Mc. Bride* had met Mr. *Mc. Crackan* at his Return from *Scotland*, before he declared his Scruple against the Oath? The Doctor said, he believed he might. The Doctor blamed Mr. *Mc. Bride*, said he endeavoured to convince him, but to no purpose, and that it was an unfortunate Business.

After the Time limited for taking the Oath elapsed, Mr. *Mc. Bride* continued to Preach in the Meeting-House at *Belfast*, in as publick manner as before, and was more countenanced and resorted to, and by some Persons of Distinction, and One or more Members of Parliament.

In

' In some time after an Information was giv'n in against him
 ' by one *Ratcliffe*, encouraged by Counsellour *Trench*, (employ-
 ' ed as was said by the Government), which Information was
 ' first sworn before Mr. *Winder* a Clergy-man, and afterwards a-
 ' mended in Form, and Sworn by the said *Ratcliffe* before Mr.
 ' Justice *Coote*; thereupon a Warrant issued to apprehend the
 ' said Mr. *Mc. Bride*; but he having Notice absconded, and
 ' soon after with-drew into *Scotland* to *Glasgow*, where he was
 ' placed in a Parish and much caressed; during his Absence
 ' the Dissenting Teachers by turns officiated for him in the
 ' Meeting-House at *Belfast*, where he used to Preach, and did
 ' not place any other in his room. Some Considerable Persons
 ' among the Dissenters made so great Interest for him, that at
 ' length they obtained a *Supersedeas* from the then Lord Chief
 ' Justice *Pyne* about the Year, 1705. to the Warrant issued a-
 ' gainst him, upon a *Recognizance*, that he should appear the
 ' next Assizes for the County of *Antrim*, which he did not do;
 ' but one Mr. *Samuel Smith* a Merchant of *Belfast* appeared on
 ' his behalf, and excused his Absence, and enter'd into fresh
 ' *Recognizance*, that the said Mr. *Mc. Bride* should personally ap-
 ' pear at the succeeding Assizes for that County. Accordingly
 ' some time before the approaching Assizes Mr. *Smith* went to
 ' *Scotland*, and returned with the said Mr. *Mc. Bride*. Upon
 ' their Arrival they were met and Conducted into *Belfast*, by a
 ' considerable number of Dissenters on Horse-back in a pom-
 ' pous and insolent manner. Mr. *Mc. Bride* after his Arrival vi-
 ' sited with great Chearfulness most of the Inhabitants of *Bel-*
 ' *fast*, and at the time of the Assizes he went to *Carrickfergus*,
 ' and after having appeared in the *Shire-Hall* for two days toge-
 ' ther, and Sat on the Bench with the Judge, (before whom the
 ' Information was taken against him) he was by Order of that
 ' Judge on the Third day discharged by Proclamation, without
 ' being brought to any Tryal at all. And the said Judge being
 ' ask'd, How he came to discharge him? Alledged for Excuse,
 ' That the Clerk of the Crown had neglected to bring down the In-
 ' formation against him. But the Judge omitted to fine the
 ' Clerk of the Crown, or to continue Mr. *Mc. Bride* on *Recog-*
 ' *nizance* till next Assizes, at which time the Information might
 ' have been produced against him.

After this signal Victory Mr. Mc. Bride came to Belfast, Replaced himself in his Meeting-House there, Preached again publicly, and quitted the Kirk, he had in Glasgow. Thus he continued without any other Information attempted to be given in against him, People being discouraged by the visible Favour shew'd him. Ratcliffe does say, that he believes Trench was bought off from Prosecuting further; and that he himself was so persecuted by the Dissenters of Belfast, that he was forced to remove from that Town.

During this whole Affair Mr. Mc. Crackan Preached publicly at the Meeting-House of Lisburn unmolested, and without Interruption, as did also one Mr. Riddall at a Meeting-House near Glenevy in the said County of Antrim.

Upon the Passing of a late Act To prevent the farther Growth of Popery in this Kingdom, which Act contains a Clause, That Two Justices of Peace in each County may Summons to appear before them any suspected Non-Juror in their respective Counties, and tender them the Oath of Abjuration, and on their Refusal, may proceed against them as the said Act directs. Mr. Spencer and I did issue Summonses against those so Notorious Non-Jurors Mr. Mc. Bride, Mr. Mc. Crackan and Mr. Riddall to appear before us, in order to take the Oath of Abjuration, as the said Act directs. Mr. Mc. Crackan and Mr. Riddall tho' Personally summons'd did not appear, and Mr. Mc. Bride absconded, so as he could not be Summons'd.

'Tis very Remarkable, that the Assizes being at this time, I happen'd at the Lord Bishop of Down's House to acquaint the late Lord Chief Justice Brodrick, then one of the Judges of Assize, of Mr. Spencer's and my Proceeding with the said Non-Jurors, and desired his Opinion of some Doubts, as to the Meaning of that part of the Act, relating to the Method of Summoning and Proceeding with Non-Jurors, the said Lord Chief Justice excused himself at first from giving his Opinion, by reason, he said, he had not the Act then, but when I pulld the Act out of my Pocket, and offered it to him, he said, he was in haste, and could not give his Opinion in an hurry. This did not discourage Mr. Spencer and me from proceeding. We issued Warrants against Mr. Mc. Crackan and Riddall, upon which Mr. Mc. Crackan left the Kingdom, and went to Scotland,

Scotland, and from thence to London, and Riddall could not be found. As to Mr. Bride, he continued to abscond, and to avoid several Summonses issued against him, being conceal'd industriously by his Hearers in Belfast; but upon my coming to Dublin, and Mr. Spencer's going for England, he appeared in our Absence, and Preach'd publickly, and as I am inform'd, continues so to do. And Mr. Mc. Crackan some time ago return'd from England by way of Scotland, in his passing thro' Belfast, he appeared with a Sword by his Side, as he did afterwards at Lisburn, at which Place having made some short stay, he proceeded to come to Dublin about four Months ago, where I met him casually one Evening coming out of the Secretary's Office at the Castle, he seem'd surpriz'd; but recovering himself, told me, he was glad to see me, and said, that as he the said Mr. Crackan pass'd thro' Belfast, he had enquired for me, and said, he would have waited on me, if I had been at home. I told him, that was not to be expected, when he had refused to come to me before on a Summons, to which he reply'd, Ah! Sir, can you blame a man, when he is sore press'd to Retire to take Advice; but, says he, I will wait on you Sir, at your Lodgings in Town, upon which I told him, where my Lodgings were, accordingly he came there, and meeting me, accosted me in a fawning manner, and in the most soothing terms expressed his good Opinion of my gentle Disposition, (in his words) and said he must own, he himself had been in England, taking Advice what to do, and how to relieve himself, in case he should be rigorously dealt with, which he said he did not expect from me; that he had met with favourable Reception from several of the Ministry, and Persons of the first Quality, with whom he had been both in England and in this Kingdom; and did assure me, that it was not the Desire of the Ministry or Government, that either he, or Mr. Mc. Bride, or Mr. Riddall should (as he call'd it) be render'd Uneasie, and those Gentlemen, who busied themselves against them, would get more Thanks from the Government, if they would let them alone.

Some of the Great Persons, from whom he pretended to meet with that favourable Reception, as he mentioned them, are the Arch-Bishop of Canterbury, (with whom he said he

was three Hours in his Bed-Chamber) the Duke of *Shrewsbury*, the Lord *Wharton*, (who he said was very Civil to him) the Lord Duke of *Ormond*, and the Present Lord Chancellor. Which Discourse of his, with reference to the Ministry and Government, and most of the Noble Persons by him thus mentioned, may doubtless be deem'd False and Scandalous; however I told him, that I could not give Credit to what he said, that when I came into the Country, I would endeavour to put the Laws in Execution against *Non-Jurors*, and leave them to their Legal Remedy. Much more past at the Conference; which would be too tedious, I saw him three or four times afterwards in Town, and I hear that he and Mr. *Mc. Bride*, and Mr. *Ryddall* are in the County of *Antrim* now, and Preach in their Respective Meeting-Houses.

Mr. *Spencer* told me, that upon his joining with me in issuing Summonses against the said *Non-Jurors*, Mr. *Clotworthy Upton*, and Mr. *Edward Bryce* came to him in *Carickfergus*, and called him Honest *Brent Spencer*, and said he had a good Character in his Country, which he would loose, and get the Name of a *Higb-Flyer*, if he persisted in prosecuting the said *Non-Jurors*, to which Mr. *Spencer* reply'd, that if putting the Laws in Execution against the Pretender, made a man an *Higb-Flyer*, he was not ashamed of the Character,

The said Mr. *Edward Bryce* riding with me from the Bishop of *Down's* House to *Lisburn*, the same day that I had ask'd the late Lord Chief Justice *Brodrick's* Opinion, as before-mentioned, advised me to forbear meddling or concerning my self any more with those poor men Mr. *Mc. Crackan* and Mr. *Mc. Bride* (as he called them); and when I seem'd resolved to do my Duty in putting the Laws in Execution against them, as *Non-Jurors*, he told me, that perhaps before Seven Years were over, Gentlemen might be convinced, that it would have been more for their Interest, to have let that matter alone; to which I answered, that I hoped the Interest of the Pretender would never so far prevail here, as to discourage any Gentlemen of the Church, from putting the Laws in Execution against him, the Pretender, and the *Non-Jurors* his Friends.

'Tis certain, that the Refusal of the Body of the Dissenters in the County of *Antrim* to take the Oaths of Allegiance to Her

Her Majesty, or to Array in the Time of the late threatned Invasion of the *Pretender*, (of which I gave you an Account in my former Letter to you on that Subject) may justly be ascribed to the pernicious Preaching, Example, and Influence of the said Three *Non-juring* Presbyterian Teachers in that County, viz. Mr. *Mc. Bride*, Mr. *Mc. Crackan*, and Mr. *Ryddall*.

I have heard, that some Dissenters of Substance and of no mean Condition, do take upon them to answer for the Loyalty of these men, by offering to enter into *Recognizance* of Twenty Thousand Pounds for their Fidelity to Her Majesty, and their Adherence to the *Protestant* Succession in the House of *Hannover*, as now settled by Act of Parliament, and presume that by this method, they have answer'd all Objections against them on account of their Refusing the *Oath of Abjuration*.

Many Substantial Reasons may be offered to shew the weakness of this Argument ; to instance but one, those *Recognizancers* for the Loyalty of the said *Non-jurors* are pretty well assured, knowing their Craft, that they will not by any Overt act in favour of the *Pretender*, however Sly their Insinuations may be, incur the Forfeiture of their *Recognizances*, unless the *Pretenders* Interest should be powerful enough to prevail in these Kingdoms, (which God forbid) and in that case there would be no danger to those, who enter'd into *Recognizance* for the *Non-jurors* ; on the contrary it's rationally to be suppos'd, the *Non-jurors* Interest would be sufficient to Recommend their Bail to his *Pretendership's* Favour. This is a long and true Account, as it occurs at present to the Memory of

S I R,

January 16th. 1711-12.

Your most Humble Servant.

West: Waring.

Mr. *Waring* has been so full and particular in this Fact, that I know little can be added to what he has offer'd, more than some Reflections upon the Reasons, which might induce these Three Dissenting Teachers to refuse the *Oath of Abjuration*. 2dly. Upon the Countenance and Protection giv'n them by the Northern Dissenters of all Degrees.

The

The Reasons with respect to Mr. *Mc. Bride*, as appear by Mr. *Warren's* Letter, are first, He own'd to Dr. *Ferguson*, he refused that Oath, Because he was no Judge of Titles, and that he apprehended the Oath oblig'd him to Swear, that the *Pretender* was not King James's Son. Which must amount at least to this, He did not know, but the *Pretender* might be King James's Son, and if he were, he might have a good Title to the Crown, and therefore would not Abjure him. This it seems was one of the Reasons, which he was advis'd by his Friends not to Publish, and how far he followed their Directions, you may judge from what he told a Reverend Clergy-man in the Diocess of *Down*, expostulating with him about his Refusal of the Oath, viz. that he would tell him a Story, the Sum Total whereof was, That once upon a time there was a Bear, that could not be persuaded to bann the Deel, because he did not know, but he might soon come into his Clutches. By all which it seems, that Mr. *Mc. Bride* has a particular Regard, not only for the Hereditary but for the Indefeasible Right of the *Pretender*, and is in expectation of being soon in his Power.

I freely own, I do lay a greater stress upon what Mr. *Mc. Bride* has own'd in this Point, from the Opinion I have not only of his Veracity, but Courage to own his Principles, when others have prevaricated and denyed them. To confirm which take the Three following Instances.

First, Whilst the Northern Dissenters were imposing upon the Conformists by the popular Amusements of Drinking Profperity to the Established Church, and by Declaring publickly, They never would desire the Establishment of Presbytery; Mr. *Mc. Bride* had the Honesty and Resolution to declare his Sentiments in Print, as before shewn, by wishing them (i. e. the Legislature) Overturn'd, who turn'd it (i. e. the Presbyterian Government of the Church) out, to turn in another of their own (i. e. Episcopacy.)

Secondly, When an Act of Toleration with the Test Clause was in Agitation, and the Advocates for the Dissenters strenuously opposing it, did insist chiefly upon the Topick of the great Merit of the Dissenters from the Crown and Publick, Mr. *Mc. Bride* had the Courage to insist upon the Topick of Danger to the Publick, by Provoking such Multitudes, and does in effect threaten both Lords and Commons, if they should clogg such a Toleration with

with a *Sacramental Test*, (as before prov'd) which he in that Paper is pleas'd to call a *National Pest*.

Thirdly, When the *Test Clause* had Pass'd, and the Dissenters were evading the Force of it by their *Occasional Conformity*, Mr. *Mc. Bride* had the Honesty and Resolution to oppose a certain Officer in the Army, one of his most Considerable Hearers, and upbraided him, that he did not loose his Commission, rather than qualifie himself by taking the *Sacramental Test*.

As the Reasons given by Mr. *Mc. Bride* for his Refusal of the *Oath of Abjuration*, must conclude him in the Interest of the *Pretender*: So it will be evident, that Mr. *Mc. Crackan* acts by the same Principles. And this will appear, when we reflect, that he was the Person, that influenced Mr. *Mc. Bride*, in their Conference held upon Mr. *Mc. Crackan's* Return from *Scotland*. Again it must be remembred, that the Reason given by the Dissenters of *Lisburn* for their Refusal of the Oath, was the same with that given by Mr. *Mc. Bride* to Dr. *Ferguson*, viz. *God forbid that they should Swear, that the Pretender was not King James's Son*, by which it is plain, they were influenced by the same Person, viz. Mr. *Mc. Crackan*, he being Teacher in that Dissenting Congregation; but it seems, he has given an other Reason himself for his Refusal of the Oath, which concludes against him, as directly as the former, viz. *He would not abjure the Pretender, lest he should abjure Divine Providence*. This I can prove by a Certificate sign'd by the Reverend Mr. *Ratchiffe*, a Person of Credit and Veracity, who undertakes to make it good, should Mr. *Mc. Crackan* he deny it.

I have never yet heard the Reasons given by Mr. *Riddall* for his not taking the *Oath of Abjuration*, but I here offer one Fact with respect to him, which may give us grounds to suspect, that he also acts upon the very same Principles with his *Non-Juring Brethren*. The Fact Certified by *Brent Spencer Esq.* is as follows, viz. *That Mr. Riddall came to the House of Mrs. Jackson of Waterfoot, (as she assured the said Mr. Spenser) with Pistols before him, whereupon she being surpris'd, desired to know what was the matter, to this his Answer was, that on the Pretenders Landing all Non-Jurors were to be taken up, and that he would defend himself; but that he kept out of all Publick Roads, to prevent his being taken.*

As Mr. *Riddall* followed the example of Mr. *Mc. Crackan* in his Refusal of the Oath, so does Mr. *Crackan* at this time follow the example of *Riddall*, in Riding Arm'd thro' the Country in an unusual manner. This occasions no small Speculations, and indeed considering how prone the Presbyterians have ever been to follow their Spiritual Leaders, even in their Carnal Enterprises, it seems, as if these Incendiaries had a mind to unbind those Hands, which it seems they had *ty'd up*, and unsheath those Swords, which they had *padlock'd*, (as it was phras'd) upon the Invasion of the *Pretender*; and that Mr. *Mc. Crackan*, who durst tell his Congregation, that he thought *this Government had no Good in their Eyes towards them*, may be presum'd to have no Good in his Eye towards the Government.

That you may know in what manner, these *Non-juring* Teachers were countenanced and protected by the *Northern* Dissenters of all Degrees, and other Persons of Eminent Station, I refer you to the following Undeniable Facts.

1st. These Three Persons are still continued to Preach, Two of them in the most Considerable Dissenting Congregations in this Kingdom, viz. *Belfast* and *Lisburn*, they neither have been Displaced, Suspended from their Stipends, nor Censur'd by any Synodical Act; but when obliged to fly from a Legal Prosecution, had their Turns supply'd by the Neighbouring Presbyteries.

2^{dly}. Mr. *Mc. Bride* having taken Sanctuary in Scotland upon a Legal Prosecution in this Kingdom, was Re-call'd to his Congregation by Mr. *Smith*, a Ruling Elder, Merchant in *Belfast*, pursuant (as I am informed) to an Act of Presbytery, and conducted into *Belfast* in great Triumph, attended by numbers of People of all Degrees, and this while the Suit was actually depending. All which appears by Mr. *Waring's* Letter.

3^{dly}. Mr. *Mc. Bride* upon his Return was countenanced in his Preaching under such Legal Incapacity, with the presence of One or more Members of Parliament, notwithstanding the Resolution of the House, Anno 1705. in these words, *Resolved, That Saying Mass. Preaching or Teaching in Separate Congregations, by Persons that have not taken the Oath of Abjuration; and Hearing, Maintaining, and Countenancing such Persons, tends to Defeat the Succession of the Crown in the Protestant Line, and to Encourage and Advance the Interest of the Pretended Prince of Wales.*

4^{ly}. It

Fourthly, It deserves our particular Regard, that the two Worthy Gentlemen, who thought themselves oblig'd to put the Laws in Execution against *Non-jurors* and *Jacobites*, have not been only Solicited to desist from their Prosecution, but even Threatned by Members of Parliament, one, *that if he proceeded he would loose his Friends*; the other, *that before Seaven Tears he might be convinced, he had better have let the matter alone*.

Fifthly, Mr. *Macbride* the most Eminent of these *Non-juring* Teachers, is not only continued a Member in the *Presbyteries* and *Provincial Synods* to this day, but a Trustee also in the Patent for Receiving the Royal Bounty of Twelve Hundred Pounds *per Annum*, as was proved by *Westenra Waring Esq*; before a Committee of the House of Lords.

Sixthly, The Earl of *Abercorn* a Privy Counsellor of this Kingdom, greatly Offended, that such a Stumbling-Block should lie in the Way of the Honest part of the *Presbyterians*, resolved to remove it by having the Laws put in Execution, against these *Non-jurors*, if they would not quit the Country, after having Competent Warning. In order whereunto his Lordship proceeded with that Tenderneſs, as first to give them private Intimation by a Member of Parliament Inhabitant at *Belfast*, that if they did not withdraw in three Months, his Lordship thought it his Duty to take such a Course as would Compel them to it, sometime after this Notice given, that same Gentleman was pleased Occasionally to Communicate to his Lordship a Letter, importing Mr. *Macbride's* and Mr. *MacCracken's* determining not to quit their Habitations, as not being Alarmed at his Lordships Officiousness, whereupon his Lordship represented the matter in Council.

Seventhly, The whole proceedings of the Judges in Mr. *Macbrides* Prosecution, Tryal and Acquittal, seems (from what Account Mr. *Waring* gives) to be so very Extraordinary, that I purposely decline Animadverting upon it, fearing that my Excursions might carry me too far, both with Respect to them and my self; however, thus far I will venture to Affirm, that had not those *Non-jurors* met with that Countenance, Protection and Support from all Degrees of People both *Dissenters* and others, they would never have insulted the Laws as they did, nor have Influenced such Numbers of the Common People to follow their Examples, in refusing the Oaths upon the expected Invasion of the Pretender.

I will close my Reflections upon this Fact with one Observation, which I make not only with the utmost Indignation but Amusement, that Men could have a Degree of Assurance equal to stand it.

The greatest part of the Established Clergy of *Ireland*, with Numbers of Worthy Gentlemen who are their professed Friends, and zealous for the Interest of the Church, such who have Abjured the Pretender, and have been most Active in opposing his Invasion; and Influencing the Conformists to array and take the Oaths, when others declin'd both. They who are also in Actual Possession of all Offices of Trust and Profit, and can expect no further Security for what they possess than they actually Enjoy. These I say are the Men who are Stigmatiz'd with the Names of *Jacobites*, called Friends to the Pretender, and Enemies to the Succession of the Crown in the *Protestant Line*, whilst at the same time the Persons who are pleased to asperse them with such Apellations are such, who either have refused the Oath of Abjuration, or who Avowedly Support and Countenances those who do: who upon the late Invasion of the Pretender, declared they neither would take Arms nor advise their Brethren to Oppose him, and who at the same time, upon the Foot of the present Establishment, are excluded from all places of Trust and Profit, and can never expect Employments from the Crown, but upon the Prospect of some future Revolution.

These are the *Untainted Loyalists from their Known Principles*, whose Words must be esteemed more sacred than the Oaths of such as they are pleased to call *Jacobites*, altho' sworn Enemies to the Pretended Prince of *Wales*. These are the Assertors of the Doctrine of Resistance to the Queen upon any pretence, which they shall think sufficient, and the professed Advocates for *Passive Obedience* to the Pretender, whom they refuse either to Abjure or Resist.

PART.

PART. III.

The Historical Account of the Behaviour of the *Dissenters of Ireland*, given in the First Part of this Paper, being Illustrated and Confirmed by an Enumeration of some positive Facts well Attested. I proceed to an Enquiry into *some Facts Presumptive, and Highly probable, which may prove Dangerous to our Establish'd Constitution.*

FACT I.

THE first Presumptive Fact I will mention shall be, that we have several Reasons, which may give us sufficient Grounds, for a violent Suspicion that the *Dissenting Teachers*, if not their Ruling Elders are obliged, to take the Solemn League and Covenant, before they are admitted to Teach and Govern in the *Northern Congregations*, the Grounds of this Presumption are as follow.

First, Because it must be allowed, that they are from their Principles oblig'd (when able) to extirpate Episcopacy as a human Institution; and to enter into all Methods for a farther Reformation, and the Erection of the *Presbyterian Government*, as a Divine Ordinance; so that abstracted from any such Covenant actually enjoin'd to be taken, they are Antecedently oblig'd to the thing it self, from the stated Principles of the *Presbyterian Kirk*, and their Obligation to prefer a Divine, to a Human Ordinance.

Secondly, They are obliged by the Rules in their Directory, to take the Covenant before they are admitted to Officiate in the Congregations to which they are called, and to pray for the Churches as United in that League, which Directory is still Published and in use amongst them, nor has any point thereof been Repealed, or any Declaration made, against their Obliga-

(.) Vide Directory for prayer last Ed 1709 pub. at Belfast. page 334. Vide Directory for Ordination ib. page 386.

tion to the whole, in their Synods or Assemblies. The two Passages relating to this Point are; First, In the Directory for Prayer, it is said, *to pray for the Propagation of the Gospel, and Kingdom of Christ to all Nations &c. the fall of Anti-Christ &c. for the blessings of God upon all reformed Churches, especially upon the Churches of England, Scotland, and Ireland, now more Strictly and Religiously United in the Solemn National League and Covenant.* Secondly, In their Directory for Ordination it is said, *he that is to be Ordain'd &c. must Address himself to the Presbytery, and bring with him a Testimonial of his taking the Covenant.*

Thirdly, We find that in the very last Editions of their Directory and Catechisms, Printed at Belfast, this Solemn League and Covenant is inserted, and Published through the Kingdom, as fully Proved. Pa. 92. 96.

Fourthly, Altho' the Publication of the Covenant with their Directories hath been loudly exclaim'd against, given great offence, and rais'd violent Suspicions that the Covenant was still taken, tho' secretly by their Teachers, if not their Ruling Elders, yet they never would give the least Satisfaction, by any Synodical Act in this point, but instead thereof, when the Bishop of Dromore, in his Paper against Mr. Boyse, had plainly told him what Apprehensions he lay under; that the Presbyterian Teachers took the Covenant, Mr. Mac Bride the reputed Author of the *Animadversions* before mentioned, pretends to resolve the Bishops doubt in such a manner, that he plainly appears rather to allow, than deny the Fact. His whole Answer is in these words, "We suppose (says he) he i. e. the Bishop intends the

Vid. Animad. &c. page 34 and 35.

"Solemn League and Covenant, and here we believe, he may be mistaken; for their Zeal for that, as it is a League with England, Scotland, and Ireland obliging them to a Reformation; seeing that, as a LEAGUE, it can have no farther Obligation on them, than Leagues formerly had with France, obliged England; since the French violated them. Here this Celebrated Teacher had a fair Occasion given him, of denying directly that their Teachers were under any such Obligation, and it is to be presumed, he would not have slipped such an Opportunity, of Satisfying the World in that important Point, but instead of that we find at the very first, he begins to Prevaricate; when he only says, we believe He may be mistaken;

now

now since what may be, may not be, so far the Bishops doubt is unresolved, but to mend the matter, he proceeds and tells him *he believes he may be Mistaken; for their Zeal for that, as it is a League with England, Scotland, and Ireland, seeing that as a League, &c.* It was impossible but he must know that the Bishops fears were, that they were Zealous for a Covenant to extirpate Episcopacy &c. instead of denying which, he says he believes *he may be Mistaken; for their Zeal for that Covenant as a League with England, &c.* which does not infer, but they may be Zealous for it, as a Solemn Oath to, and Covenant with God, to extirpate Episcopacy; but he seems to me rather to imply it, when he pretends to Explain the Matter more fully, and tells us, that *as a League it can have no farther Obligation on them, than Leagues formerly had with France, obliged England, since the French violated them.* Now I desire to be resolv'd by this Gentleman, whether when the matter of any Covenant be of it self Necessary, and Obligatory by the Command of God, and for the more effectual Obedience to that Command, several Countries should enter into a League, to promote an universal Observation thereof; I say, I desire to be resolv'd, whether upon the Failure of one Party in that League, the Obligation upon the other Party ceases; this I presume he is not so Ignorant to assert, and yet he Answers the Bishop, by drawing a Parallel, betwixt the Ancient Leagues with *France and England*, which were purely Conditional and no farther Obligatory than as they were Mutually kept, whereas the Covenants enter'd into, to extirpate Episcopacy, Root and Branch, and Erect *Presbytery*, and further a Reformation, are all of Eternal Obligation, to all *Presbyterians*, from their Principles, Antecedent to, and Abstracted from, any Conditional Leagues, or Breach of them which can be made, and therefore to any impartial Man who considers it, this pretended Answer to the Bishops doubts and fears, will amount rather to a Confession than a Denial of the Fact with which the Bishop Taxes them.

Now upon Presumption that this Fact is True, wou'd not the *Church of Ireland* be in a most Desperate Condition, should the Number of such Avow'd and Sworn Enemies to Her Hierarchy and Discipline, increase for a few Years more, in Proportion to what they have done for some time past, by being permitted to Erect their Conventicles, settle Teachers in all Ci-
ties.

fies, Towns Corporate, and Populous parts of the Kingdom, form Presbyteries, Hold Synods and Exercise Ecclesiastical Jurisdiction as has been shewn? And taking all these Facts as they stand, can any reasonable Man say, is it not highly Dangerous to Trust Power in their Hands, when we have such Grounds to suspect that their Teachers (who are the Directors of their People) have entered into their Old extirpating Covenant? Would it not be Highly expedient to require some Publick Assurance (which they never yet would give) that they do not, in their secret Assemblies, bind their Elders with some such Solemn Oaths, as formerly, when they (a) were nothing shaken in their Minds, with the odious Aspersions of the overthrow of the Municipal Laws of the Nation, with which their Covenant was branded? For my part, I think it prudent in them to give such Assurances (if they be Innocent,) and necessary for us to demand them.

(a) Vid. Acts of the Assembly, P. 215

And nothing but a Consciousness of their Guilt can be presumed, to hinder them from making a Publick Regulation in their Directory, in the Points before-mentioned, from Abjuring that accursed League and Covenant, and Tearing it out of all the Editions of their Catechisms, which makes it a Religious Duty to Resist the Supreme Magistrate in his Defence of any other Church Government, but that of Presbytery.

Vid. Solemn League and Covenant

FACT II.

THE Second Presumptive Fact is, that they have Common Funds raised amongst their People, and kept in Bank, to defend any advances, they can make upon the Rights of the Established Clergy.

The grounds for this Presumption are first; we find (as before-mentioned) they have decreed in their General Synod, that if any Prosecution should be of any Dissenting Minister, for his Marrying contrary to Law, the Suit should be Supported out of the common Stock. And as a farther Proof, I have been inform'd by the Reverend Mr. James Hamilton of Bangor, a Person of undoubted Credit, that upon the Mission of Ministers sent to form Conventicles in several Towns of this Kingdom, particularly at DROGHEDA, Mr. Henry Hamilton the Presbyterian Teacher at Donaghadee, Preached a Sermon at Bangor for a liberal

Vid Arch Deacon A. Hamilton's Information before mentioned.

liberal Contribution for the Frontier-Service, (as he express'd it in *Terminis*,) it is evident that no private Clergy-Man whose Rights they Invade, is able to bear up against such Publick Funds; one Suit gain'd in Her Majesties Courts here, is made a Precedent through the Nation, and concludes all in the like Case, who are not able to carry their Appeal to the House of Lords of *Ireland*, or to the *Queen's-Bench* in *England*.

It is justly to be fear'd, that the Royal Bounty of 1200 *l. per Annum*, is now made a Fund to Plant and Propagate their Schism, in places where the Numbers and Wealth of the *Dissenters*, have not been sufficient to form a Conventicle or support a Teacher.

For it is certain that their Missions to *Galway, Kinsale, Belur-bel, Enescorthy, Drogheda, &c.* have been made without any Call from the People, and consequently they must be Subsidized by some Publick Fund, till by their *Planting and Watering* (as they Phrase it,) they have raised up Numbers sufficient to support them. And accordingly I am Credibly inform'd, that the present Missionary to *Drogheda*, was by a Synodical Act at *Belfast* last Year, ordered 18 *l. per Annum*, towards his Subsistence in that Place.

It is matter of the last Importance, and well worth the Animadversion of every true Church-Man, to consider the Powerful influence of this Fund so apply'd: How far this has already injur'd the Establish'd Church, may be Learn'd by computing the Numbers of Meeting-Houses Built, and of New Conventicles Erected in this Kingdom since the Late Revolution.

The Queen hath in her Letter to the Convocation of *Ireland*, commanded them to think of some Measures, which may be effectual for the Conversion of the *Irish Papists*.

And the Lower House have Resolv'd, that in order thereunto it will be necessary to have an Annual Fund, for the support of a Number of Orthodox Ministers, duly Qualified to Preach to the *Papish* Natives in their own Language. By which it appears that at the same time, when the Establish'd Church wants a Fund for the Conversion of the Natives from *Popery*, the *Dissenting* Teachers are by a Pension on the Establishment, enabled to pervert the Conformists to *Presbytery*.

The House of Commons some Years since did Vote, that 1200 *l. per Annum*, to be an unnecessary Branch of the Establishment.

ment, wisely observing the Manifest Misapplication thereof, and foreseeing the Dangerous consequence of having that apply'd to disturb the Peace of the Church and Kingdom, which was Originally granted to some of their Leading Teachers, upon their Promise to inform the Government of the Designs and Motions of the Covenanters, then in Rebellion in *Scotland*, and to have a Watchful Eye over their own Congregations, in the *Northern* part of this Kingdom.

I may venture to speak with greater Freedom in this Point, since the Legislature have Enacted the *Dissenting* Laymen of *Ireland* incapable of Offices both of Trust and Profit. And how the *Dissenting* Teachers deserve so much better than their Lay Brethren I cannot see: when at the same time it is manifest, that 1200 *l. per Annum*, in the Hands of the Leaders of any Faction, wherein no particular Person has a peculiar Property, is likely to promote the Interest of that Faction more, than 12000 *l. per Annum*, Divided amongst, and Appropriated to distinct Persons.

FACT III.

THE *Presbyterian* Ministers of the *North of Ireland*, have in my Opinion made the whole Body of their common People, so Dependent upon them, that they are entirely in their Power, to move and direct them as they please, and one Main Spring which seems to influence all the lesser Wheels in their Political Machine, is the Certificates of their Ministers, and the manner of Managing them; For it is so contrived, that there is not one of their Common People, who dare change his Master, or remove from one place to another, but he must apply, to the *Dissenting* Minister for a Certificate, and that under such severe Penalties, which neither the Laws of God, or Man do justify; For if they produce not such Credentials, they are given to understand by their Teachers in their Publick *Exams*, (as they call it) that they will not be received into *Presbyterian* Families; that they are to be Prosecuted as Vagabonds, and sent to the House of Correction, for the Proof of which I here insert an Affidavit, taken before two Justices of the Peace in the County of *Antrim*, the Original whereof I have in my Hands.

Com.

*Com. Antrim.***The Examination of *John White*, taken
March the 24th, 1708, at *Belfast*.**

WHo being duly Examined upon Oath, saith, that when he left his Master *Robert Walsh*, the reason why he did not get a Discharge from him was, because he did apprehend there was no Occasion for any more, than that of the *Presbyterian Ministers Certificate* of the Parish, from whence he came, but that his Master *Robert Walsh* did go with him to the Minister, to get the said Certificate Signed by him, that he knew of no other Certificates given to Servants, or required from them, and that he has known many of them, that he knows that Servants from whence he came dare not quit either Master or Parish without such Certificates, because they apprehend, and are inform'd, and do believe that they would not be Hired or Employ'd in any other Parish without such Certificates, but be Prosecuted by the Elders, and others as Vagabonds, that without the said Certificates they would not be admitted Members of a Congregation, or to receive the Sacrament, as they do believe, and are informed.

This Deponent farther saith, that at the Examining, at which times the Servants generally shew these Notes, one *Samuel Shannon* the *Presbyterian Minister* in *Portaferry*, did openly declare to the People, that except they had their Certificates Signed by him, upon their leaving the Parish, they would not only be deny'd Admittance into any other Congregation, and to the Sacrament, but that they would not be Employ'd as Servants, but be turned out of such Parishes where they went, when it was known that they wanted such Certificates. And farther saith not.

*John White.***Jurat Coram nobis**

Rob. Leathes,
W. Tisdall.

O

To

To strengthen the force of this Affidavit, and to shew how great stress the Common People lay on these Certificates, I here Sub-Join part of a Letter sent to me, from a Worthy Clergy-Man in the Diocese of Down.

S. I. R,

TO inform you, as you desire, in Relation to the matter of Certificates, it seems to me that the Presbyterians look upon them as necessary upon all Occasions, and the want of them to be more Terrible, than permitting their Children to Dye Unbaptized.

And this you may Judge by the following Fact: I had Occasion to be at Castlereagh, about Eight Months ago, in the Parish of Knock where I am concerned, at a time when one James Moor, had a new Born Infant in the Agonies of Death, who being desired by some that were present, to send for me to Baptize the Child, seem'd inclinable to do it, but was observ'd to be taken aside by one of the Elders, who was then in the House, after which he would not suffer any one to call me.

In two or three hours after, and whilst I continued at the place aforesaid, within Thirty Yards of that Persons House, the Child Died Unbaptiz'd.

I had no Account of what happen'd till I was on the Road going Home the same Evening; and therefore Forbore saying any thing of it till next Morning, I had Occasion to Travel by the Man's House. I called him out and talked to him so Warmly on the Subject, that he seem'd a little concern'd for what he had done; and when I press'd him to tell me why he would suffer his Child to Die unbaptized, whilst I, whom he own'd to be a Minister of Christ, was so near him, and ready to do my Office; why then says he, I will confess to you, I durst not do it, for if I did, I should neither be admitted to the Ordinances, nor have the benefit of a Certificate from the Elders in case I should have occasion to remove out of this Parish into another.

I am Reverend Sir, Your most humble Servant.

Jo. Finiston.

Kirkdonnel Decem-
ber 28. 1781.

To

To confirm this Fact, I do appeal to *George M^r Cartney* Esq; whether when he was Magistrate in *Belfast*, several persons have not been brought before him to be Prosecuted, and sent to the House of Correction, for wanting such Credentials, whether he has not often told them how insolent a thing it was in the *Dissenters*, to apply in such cases to a Magistrate, whether he has not dismissed the Prosecuting Elders with some Resentment, and told them he would not have the least regard to such Certificates, I may add to this with great Truth, what I presume will not be deny'd by the *Dissenting* Teachers, and Ruling Elders of the *North of Ireland*, that they refuse the Communion and to baptize the Children, of such Persons who want these Certificates, this I can prove Home upon them in several instances.

It must be allowed, the Original and use of Certificates is very Ancient and Commendable, but when so managed, as to make the common People entirely Dependent on the *Presbyterian* Teachers, in all things both Temporal and Spiritual, it may prove Dangerous, and place a Power in the Hand of such Persons, who when able to Exert it, may apply it to a very evil Purpose. And really as the matter is now managed, it seems to me the most refin'd Arcanum, of all their Political Schemes to gain an absolute Power over the common People. This may effectually terrifie ignorant People, who are Conformists, from Settling amongst them and may be the great reason, why amongst so many Thousand Families, who have come over from *Scotland*, since the late Revolution, so few of them have conformed to the Church Established.

This may also put many of the poor Tradesmen, and Labourers, who live in Towns where the *Presbyterians* prevail, under a necessity of procuring such Credentials, to which they cannot be Entitled but by frequenting the Meeting, in order to get their Subsistence amongst them, so that in such places, where there are more conforming Tradesmen, and Servants than they of the Church Establish'd are able to Employ, such poor People are Actually in a state of Persecution, for their Conformity to the Church; when by an Artificial management of these Certificates, they are reduced to this Dilemma, either to leave perhaps the place of their Nativity; their Friends and Relations, or to frequent the Meeting, to Qualifie them for such

Certificates, from the *Presbyterian* Teachers : And it is greatly to be suspected, that this Artifice has not been the least reason, of Sinking, and Depressing such Numbers of the old Conforming Families in the *North of Ireland* : Many of which have been unaccountably worm'd out of their Leases, and oblig'd to quit those Farms, which have been so finely Improv'd by the Industry of their Ancestors, as before mentioned.

F A C T I V.

HAd not the Legislature timely interposed with the Test Clause, as a Fence against the Incroachments of the *Dissenters*, the *Presbyterians* would in all likelihood have soon wrought themselves into most of the Corporations of this Kingdom, and insensibly Wormed out the Conforming Burgesses, Aldermen and Freemen, till they had obtained a Majority of the Corporations of this Kingdom, and chosen such Magistrates, and sent up such Representatives to Parliament as would List in their Service.

In what manner and by what Degrees the *Dissenters* wrought themselves into the Government, of so many of the *Northern* Corporations in a few Years, I shew'd fully in the first Part of this Paper, and from what I have there proved, I would gladly be resolv'd by the Learned in Political Arithmetick in this one Problem, If in — 0 Years the *Dissenters of Ireland* gain'd a Majority of Aldermen, Burgesses and Freemen in — 0 Corporations, how many Years would gain a Majority of Voices in the Majority of the Corporations of this Kingdom, and if such a Computation can be reasonably made, the following Corollaries may as reasonably be infer'd.

(a) *Vid. Acts*
Assembly p.
130.

(b) *Ibid.* p.
130.

(c) *Vid. Rep.*
of the Com.
of the late
Gene. Assen.
of Scotland.

First; That *Presbytery* being an (a) Ordinance purely Divine, that Government must as far as in them lies be the Established Government of the Church, and Episcopacy (b) Extirpated Root and Branch, as a Plant which God hath not Planted, and an (c) Iniquity Established by Law, and consequently a Majority of *Presbyterians*, would enter into any Expedient to distress the Publick till they obtain'd their ends.

Secondly, Subjection and Allegiance to Princes, being founded upon the Subjection of such Princes to the Kingdom of Christ;

Christ (*i. e. Presbytery*), and in their (*d*) Defence and Maintenance of the same, all Duty and Obedience to such Princes must be Null and Void in their Defence and Support of any other Church Government but that of *Presbytery*. This was the Case of King James the First, King Charles the First, and King Charles the Second, with respect to the Allegiance of their *Presbyterian* Subjects, and this Principle is supported not only by the Covenant, but by several Acts of the General Assembly of Scotland. (d) *Vid. Covenant Article the Third.*

Thirdly, It being an inherent Power in the Kirk to Abrogate (*b*) all Laws which are judged Noisome, unprofitable, and not to agree with the Times, or are abused by the People, It is to be presumed such a Majority in the Parliament, would not expect the Ceremony of a regular Repeal of such Laws as the Kirk should declare Null and Void, were matters judged Ripe for an Attempt of a thorow Reformation. This the Case in Fact in Scotland in several instances in the Reign of King James the First, and King Charles the First and Second. (b) *Vid. Book of Discipling chap. 12*

Fourthly, (*b*) The Kirk claiming also an inherent Right to Intermeddle in all Points relating to War and Peace, it is to be presumed, should the *Presbyterian* Kirk invade the Prerogative of the Prince, they would never allow any Attempt of the Princes taking up Arms for the Recovery of such Rights, and that such a Majority in the Parliament would be determined by the Kirk in that Point, so that in all likelihood their Prince and Laws would fare no better than Episcopacy, this we know was once the Case in Fact from the same Principles, and why (b) *Vid. Acts of Assemblies page 480. 481 &c. Letter to K. C. 2d from the Assemblies of Scotland, August the 6th ibid. p 649.*

the Case is not the same at present, the Kirk informs you directly and expressly, in her Preface to the Book of Discipline *viz.* *Vid. Calderwood.*

" (*c*) We must distinguish betwixt the Kirk's purpose and intention in every particular, and the possibility to Perform and Practice the same as Circumstances concur, from whence we *Spotswood. Petre, &c. of the Scotch Historians.*

may reasonably conclude that when ever the Circumstances before Mentioned do concur, then the Kirk having arrived to that *Vid. Clarendon.*

possibility to perform what is required, her Members are then obliged to follow her intentions in every thing and Practice according to Instructions under the Penalty of Excommunication, *Vid. Acts General Assembly page 376 and 404.*

this is certainly the Fundamental Principle of Kirk Discipline, and has been ever pursued by the Kirk, when ever her Lay Members were able to follow the Intentions of her Spiritual *see farther letter the 1st page 6.*

Leaders. And here I conclude with the account of such

Presumptive

Presumptive Facts as I can at present recollect, and leave you to Judge how far I have proved them highly probable, and shewn the Consequences thereof Dangerous to Church and State, I will conclude with a Remark or two, which are applicable to the whole I have here offer'd with Relation to the *Dissenters of Ireland*.

That Physician must be reputed more safe and fair in his Practice, who prevents a Feaver which he foresees growing in the Body from remote Symtoms, rather than he who will defer the Cure till it rise to a Crisis, for however the latter may consult his own Credit by Quenching a Flame more than by putting out a Spark, yet it is evident he neither consults the Ease nor Safety of his Patient.

It is to be fear'd that some of our Political Physicians do pursue the same Method of Praising upon the Body Politick by permitting a growing Faction to rise to a Head. They may perhaps have such an Opinion of their own Skill as not to trouble themselves to enquire into any remote Symtoms which seem to preface a Feaver in the Nation, if they do this in order to inflame their Country, and raise a Civil War, they are to be Arrain'd as the Common Enemies of their Country, if they permit these Seeds of Rebellion to rise so high from a Consciousness of their own Skill to put out the Flame, they are base and unfair Practitioners, who would shew their Skill tho at the expence of hazarding the Common Wealth.

There is no Man of common Sense in the Nation, but must observe how some Eminent Men, who are profess'd Members of the Establish'd Church have encouraged the *Dissenters* of this Kingdom in their Invasions, both of our Corporations, and Congregations, and discouraged the Establish'd Clergy in all the faint oppositions they could make, how they have Spirited up a most dangerous Faction, which whatever they may think, we have great reason to fear they are not Conjurers enough to lay, when they have once raised them.

I cannot avoid inserting in this place an apposite Paragraph out of Bishop *Bancroft's* Book of Dangerous Positions, writ upon the very same Subject with this Letter, in which he discovers all the Pernicious Principles and Practices of the Disciplinarians, in the Reign of Queen *Elizabeth*, in so evident and convincing a manner, that he left them self Condemned and incapable of making a Reply.

“ For

" For my own part, saies that Divining Prelate, I would not
 " have urged matters of this sort, were it not that I think in
 " my Conscience it is more than high time that her Majesties
 " faithful Subjects should learn to know these Practices, and
 " with all to beware of such Sectaries, as under their many
 " both Godly and Goodly pretences, do thus Seditiously en-
 " deavour to disturb the Land, and the rather also I did it, be-
 " cause I see there are divers who will needs Hood-wink them-
 " selves and stop their Ears with the Serpent in the Psalm of
 " purpose, because they would gladly have these things Smo-
 " thered up, for hereby it will be apparent to our Posterity,
 " that if any such Mischiefs which God forbid, shall happen
 " hereafter, they were sufficiently warned, that both should and
 " might in good time have prevented them, and withal it
 " would then be found true which *Livy* saith, *Urgentibus Rem-*
 " *publicam Fatis Dei et hominum salutare admonitiones. sper-*
 " *nantur.* When the Lord for the Sins of a People is pur-
 " posed to Punish any Country, he bindeth the Eyes of the
 " Wise, so as either they shall neglect or not perceive those Or-
 " dinary means for the safety thereof, which very Simple men
 " or Babes in a manner did easily foresee, which Judgment I
 " pray God turn far from this and all other Christian Lands
 " and Kingdoms.

I could with great Exactness draw a Parallel betwixt those
 Ancient and our Modern Disciplinarians, and shew the great a-
 greement in all the Lines and Features, betwixt the Old and
 masterly Original of that Ancient Artist and the Modern draught,
 which I have attempted in the foregoing Sheets, but I have
 not time now to pursue it, and do earnestly remommend the
 Persual of that excellent Author, and desire you may compare
 the Features and Resemblances your self.

I will not here enquire into all the Fatal Predictions which the
 Diviners of that Age wrote, and the Completion of them all
 in the following, but if you will look into the Histories of our
 Nations, in the Reigns of Queen *Elizabeth*, King *James*, &c.
 you will find that the Disciplinarians in those Days, began in
 paths which their Brethren in the Succeeding ages pursued, till
 they proceeded past all the bounds of Laws Humane and Divine.
 You may observe how they then began by pressing upon the
 difficulties of the Prince, urging their way by concessions, and

as

as *Isaac Walton* in his *Life of Mr. Hooker* justly remarked;
 "they advanced from Tender and Meek Petitions to Admoni-
 "tions, then to Satyrical Remonstrances, at length having ta-
 "ken the Estimate of their strength, durst Threaten the Bi-
 "shops, the Queen, and Parliament. So far did they proceed
 in the Reign of Queen *Elizabeth*; and it is wonderful to
 imagine how they were so suddenly and effectually Suppress'd, and
 kept Quiet, after all their Insults: and perhaps we should have
 been still Ignorant of the Remedy of those Evils, had it not
 been for the Eminent Historian Doctor *Burnet*, present Bishop
 of *Sarum*, who has discovered to us the Specifick for that kind
 of Fever rising in the Body Politick, the Receipt you have in
 his Preface to the second Volum of his *History of the Reforma-*
tion in these words.

Vide Mr.
Hooker's Life
 by *J. Wal-*
ton.

Vide *Bur-*
net's History
Reformation
 preface to
 Vol. 2d

"Queen *Elizabeth's* strict enjoining Uniformity, making
 "some Turbulent spirits Examples, countenancing the Clergy
 "specially *A. B. Whitgift*, and the sincerity and watchful-
 "ness of the Council and inferior Officers, preserved the Na-
 "tion in Peace all her Days, and if her Successors had held the
 "Reigns of Government with like steadiness of Hand, the
 "Nation how Head-strong soever would never have run into
 "those desperate Confusions from which nothing but the hand
 "of God could have Redeemed us.



Price Two Shillings.

F I N I S.

